

# LIGUORIAN

MAGAZINE FOR LOVE AND GOOD WILL

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## Amongst Ourselves

The year 1947 has brought about great changes in the circumstances in which The Liguorian is being published. We have exchanged the cramped quarters that were occupied in the basement of the seminary building at Oconomowoc, Wisconsin, for a site and a foundation that are far more adequate for the present, and capable of vast expansion in the future. We have survived the difficult days of moving everything connected with The Liguorian and our other publications almost 500 miles, while attempting not to interrupt the flow of good reading matter and of contact with those who receive it from us. This was not always easy, and there was many a slip and many a hitch in the process of keeping correspondence, mailing, file records, etc., up to date. Magazines and books ordered sometimes reached their destination late, and mail sometimes piled up on our desks to a height that made it seem that we would never be able to clear it all. But by working from early morning to late at night, the staff managed gradually to catch up with the volume of business, and to keep abreast of it even while putting in time on the necessary work of making an old house liveable and fitting it to the needs of a community of religious. There are ten men on the permanent staff of Liguori Mission House, the new home of The Liguorian near Barnhart, Missouri. Nine of them are priests experienced in journalism and publishing work: the Revs. D. F. Miller, E. F. Miller, F. X. Darmady, L. G. Miller, T. E.

Tobin, F. A. Bockwinkel, R. A. Gaydos, J. Schaefer, G. J. Corbett; one is a lay-brother, Brother Jerome, who has charge of the domestic affairs of the community. This community has assumed a great responsibility and great indebtedness for the sake of the work that can be done in behalf of the happiness of human beings by means of writing. That indebtedness is an investment in happiness, both for those who are giving their lives to the work of publishing good things to read, and for those who will do the reading. No man on the staff of Liguori Mission House has any other purpose or ambition in life, barring only his own salvation and sanctification, than to spread as widely as possible the joy that comes from the possession of truth and the pleasure that arises out of the new contacts, interests and knowledge that are made available by good reading.

This staff of nine priests and one brother extends to every reader of The Liguorian the fondest wish for a Happy New Year. The lives we lead, the work we do, the plans we lay, the sacrifices we make, the house and grounds we use, belong in a real sense to all the readers of The Liguorian and to all the sharers of our work. It is therefore, as friend to friend that this New Year's greeting comes from each of us to each one of our readers. Each copy of The Liguorian will be the combined efforts of many to make the words "A Happy New Year" a reality.

### The Liguorian

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# THE Liguorian

*a magazine for the lovers of good reading*



*Devoted to the Unchangeable Principles of Truth, Justice, Democracy and Religion, and to All That Brings Happiness to Human Beings*

## Prefabricated Divorce

An outline of conditions that may exist between engaged couples before marriage, that inevitably lead to divorce or its equivalent after marriage. Let those who are planning marriage take stock of themselves.

*D. F. Miller*

IT MUST be rather frightening for young people in love and contemplating marriage to read the figures on the percentage of marriages that end in divorce these days. The divorce figure has passed one third, and is edging toward one-half, of all the marriages in the United States. On the face of it, it would appear that a newly married couple has little better than a 50-50 chance of making a permanent success of their marriage.

Of course it would be a false deduction to say that because almost half the marriages in the United States do end in divorce, any given marriage has but a 50-50 chance of permanence. There are marriages that are just about 100 per cent sure of surviving happily because they are entered into by two persons who possess all the knowledge, character, will power, religious principle and motivation necessary to make them succeed. But not all marriages are entered into with so complete an insurance against disaster. Indeed, many have less than the 50-50 chance of success that the national divorce figures

would allow, some of them having little more chance than one in a hundred. Such are marriages born with the seeds of corruption already in them, the kind that end in a prefabricated divorce. Before the marriage ceremony is even performed, an intelligent observer could say of the two persons involved: they already have the makings of a divorce. And if not a divorce, at least the equivalent in domestic strife and trouble and personal unhappiness.

No doubt there are many young people thinking of marriage as a vocation who would like to know what some of the signs of prefabricated divorce or its equivalent are. Practically all young people planning marriage want their marriage to last, both because of their instinctive knowledge of God's law in this regard, and because love does not like to contemplate future rifts and separations. Presenting the signs of corruption, as we intend to do here, can serve a twofold purpose for them: First of all, they can examine themselves to see whether they have an inclination toward any of the points mentioned

as provocative of divorce tendencies, and, if such inclinations are found, they can correct or eliminate them in good time. Secondly, they can objectively appraise the one who is a candidate for marriage with them, and, if that one is found to possess one or more of the divorce-making qualities to an incorrigible degree, they can withdraw from the prospective marriage before it is too late. It is our conviction that, while some young people will always be found to leap into foolish and impossible marriages without a thought about the consequences, there are many others who want to be shown what is necessary for a happy and successful marriage, and who have common sense enough to act on such knowledge once it is given. It is for them that the elements of prefabricated divorce are to be listed here.

All the items mentioned in the lists below have actually been so-called causes or "grounds for divorce" among married people. In many other cases they did not actually bring about a divorce, because those who suffered from them had sufficient religious principle to realize that divorce is out of the question; but in such cases they have made husbands and wives say: "I wish I had never married," or "I wish I could get out of my marriage." Since both common sense and experience are behind them, it would not hurt any engaged couple to read them over together, and then mutually and openly to discuss whether the presence of any one of them makes a bad risk out of their intended marriage. And incidentally, it will bring to their attention some of the things that have caused trouble between husbands and wives *after* marriage, though they were never thought about before marriage. Something can usually be done about such things if they are faced before the vows are

exchanged; it is often too late to face them suddenly after marriage.

### Personal Defects

The first group of qualities that contribute to prefabricated divorces is made up of personal shortcomings or evil habits with which one of the persons contemplating marriage may be afflicted, any one of which is just about certain to cause serious trouble in marriage unless it be recognized and seriously combatted beforehand. The following are persons possessed of qualities that unfit them for a happy and permanent marriage. From the wording it will be clear whether they may be looked for either in the man or woman or in both.

1. *A person who has the habit of drinking to excess, and who either makes light of it or has shown no long-term ability to overcome it.*

A drunkard is one of the worst possible risks in marriage, whether it be a man or woman. Someone may ask: what is a drunkard? It is not easy to draw the line where drunkenness as an exceptional and seemingly accidental happening has suddenly become drunkenness of habit. Beyond all doubt it can be said that a person who drinks to excess as much as a few times a month gives ample signs of inability to get along without liquor and therefore incompetence for happy married life. It must be remembered that a tendency to drunkenness is not likely to mitigate after marriage, but to increase. It can also be said that a person who, though he does not fall as often as the regular drunkard, cannot take a drink without going to excess, and who will not take up total abstinence, would be a very bad risk in marriage. Only a considerable period of abstinence on the part of either of the above types, with complete adjustment to duty and principle, can lessen



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the risk one would take in marrying such a person.

2. *A person who has led a very sensual life and has not reformed through a serious spiritual conversion and given proof of reform.*

A great many of the marriages that adultery breaks up could have been seen to be headed toward that goal before the wedding ceremony. A girl falls in love with a man (it can be the other way around, too) who has "sown wild oats" freely; who has given into his passions just about as he pleased. The girl is even induced to become a new object of his sinful desires during company-keeping, and she thinks that if she marries him he will be faithful to her. He won't, unless a sincere conversion from sin takes place, proven by his self-restraint even with the girl he wants to marry. If there is no change in his attitude toward his past or present evil conduct, and that motivated by deep religious conviction, the percentages are heavily weighted on the side of his becoming a philanderer and adulterer sooner or later after marriage. That will be the end of that.

3. *A person who has shown such jealousy during company-keeping that he (or she) becomes violently angry or bitterly resentful over ordinary courtesy and friendship shown by the partner toward others.*

If this kind of jealousy is shown even after engagement, when a normal person is happy over having won a promise of marriage and even eager to see the partner appreciated by others, it is a sure sign that it will grow still worse after marriage. Such jealousy will kill love, destroy peace, lead to violent quarrels and arguments, and to many worse things. Don't marry a wildly, possessively jealous person.

4. *A person who is subject to the*

*habit of carrying grudges against a partner for days, because of offense that is unreasonably taken over trifling or unconscious mistakes of the partner.*

One who openly bears grudges against a partner during company-keeping or engagement is incapable of the patience and forgiveness that must be exercised in marriage. One who takes offense easily and unpredictably will find far too many occasions for manifesting that weakness in the wear and tear of married life. It is clear what a hard time the partner will have of it if he (or she) has to live in constant expectation that ruffled feelings will be shown by prolonged silences, aggrieved attitudes, bitter and sarcastic words. The grudge-bearer is one, too, who will never forget a fault or weakness on the part of a spouse, and will bring it up repeatedly and long after it should be forgotten.

5. *A person who is so miserly and enamoured of money that he neglects the essentials of a decent appearance and of decent living to save money, and who shows that it deeply and seriously wounds him to spend even trifling amounts for entertainment and presents.*

A miser is a man who has something fundamentally wrong with his character. His subordination of every other consideration in life to his love of money makes him seriously unfitted for the responsibilities of marriage. Miserly husbands will not permit their wives to be decently dressed; will begrudge necessary home expenditures; and will deprive their children of even essentials in order to save and pile up their money. If there are the true signs of a miser in one who wants to marry you, say No.

6. *A person who has shown no ability to earn a living; who has never been able to hold down a job for more than a month; who either expects others*

*to support him or to leave him money for his support.*

Even if a girl has a handsome income of her own to bring into marriage, she should not take a chance on marrying a man of this kind. His lack of stability of character and of incentive to work will manifest itself in other ways than in his failure to bring in money. He will be a burdensome and increasingly unpleasant yoke around the neck of the woman he marries.

*7. A person who, throughout months of company-keeping, has never once given in or compromised when there was a difference of opinion or a conflict of desires, but has commandingly dictated every decision.*

One of the most frequent mistakes made by young people in love is that of permitting love to blind them to the fact that the person they are going with is the dictator type, or a spoiled child grown to adulthood who will always demand his (or her) own way. It is possible to be fairly happy in marriage with such a person only if one has so passive and easy-going a temperament that one has no difficulty in taking and obeying orders at all times, and little inclination to argue a point or make a choice. Marrying such a person, one should know beforehand, will mean taking orders without discussion or compromise for life. If that is not a pleasant prospect, there should be no thought of such a marriage. This applies both to the overbearing female, who always knows better than her partner what he wants, and to the tyrannical male, who obviously thinks that a woman knows little and should decide nothing. It should be remembered too that such dictatorship can be exercised in a very smooth and even appealing way before marriage; but that it usually becomes rough after marriage.

*8. A person who is so attached to parents and family that it is made obvious that the wishes, needs and interests of father and mother will always be considered more important than the duties of husband or wife.*

Such a state of mind and heart would be indicated by the fact that a person insists on living with the mother and father after marriage, even though there is nothing to prevent establishing a new home; by the fact that he (or she) would refuse to move to a city away from the parental home even though there were cogent financial reasons for so doing; by a host of small proofs of the fact that the "apron strings" cannot be cut, and that the married partner will always be second fiddle to the in-laws. There are enough marriages made unhappy by arguments and jealousies over in-laws even when the proper precedence is given to the obligations of marriage; to enter a marriage in which such precedence is not even granted would be utter folly.

*9. A person who dislikes the family of his partner so much that he (or she) cannot resist showing that dislike to them and speaking contemptuously of them to the partner.*

In very rare cases, there is so much valid reason for such dislike that it is shared even by the one whose family is its object. In such cases the couple should marry and stay as far away from the disliked family as possible. But if the dislike is one-sided and prejudiced, as in most cases, the marriage will be filled with trouble. While a husband and wife are to leave their own families and cleave to one another, that does not mean that they must renounce the normal ties and affections toward their own families. Certainly there would be little happiness in marriage for most good people if it meant

that they would have to bear almost daily berating of their own flesh and blood.

10. *A person who is secretive about his business, his assets, and his income, and who clearly indicates that a wife will never be taken into his confidence in money matters and seldom permitted to handle money at all.*

A girl facing marriage has a right to know something of her intended husband's mind in this regard. Too many broken and unhappy marriages result from the fact that husbands consider their wives incapable of handling money, give them no authority or freedom to make any but the most essential purchases, share with them no knowledge of their financial position or plans. Marriage should be a financial partnership as well as a physical, psychological and spiritual partnership; if it is not, there is usually grave trouble.

#### Matrimonial and Religious Defects

The second group of qualities that are related to divorce or its equivalent in unhappiness are those that have to do either with the essential things of marriage or with religion. These belong in a special class because they can ruin marriage even though there be not a single obstacle to happiness in marriage evident on any personal score. While it may seem that some of these items apply to Catholics only, this is not the case. They are points of natural law, and have just as serious consequences for non-Catholics as for Catholics. Indeed, the greater frequency of divorce among non-Catholics can be traced to the fact that it is in these specific requirements of the natural law that non-Catholics are more apt to be delinquent. At the same time it can be said that if Catholics do marry under circumstances specified in the following points, they

will be even worse off than non-Catholics because they have so much opportunity to know better. Even the ignorant suffer from abandonment of the natural law; the instructed and informed who abandon it suffer far more.

These, then, are persons with whom no serious-minded person should enter into marriage:

1. *A person who believes in divorce and the freedom of divorced persons to contract another marriage, even though he (or she) maintains that their love is so strong that divorce will not be considered in this particular marriage.*

It should be known by all who plan to marry that their marriage will be invalid if one of the contracting persons truly believes that marriage is not indissoluble and that it may be ended by divorce. It should be known too that experience puts heavy odds on the prospect that one who believes in divorce will sooner or later seek a divorce, no matter how firmly perseverance in a particular marriage is promised. And it is an insurmountable obstacle to happiness in marriage for one of the partners to be aware, in every difference of opinion or misunderstanding, that the other believes in divorce as a final solution. A happy marriage requires that both contracting persons state to one another without equivocation or restriction: I firmly believe that divorce with remarriage is universally immoral and wrong.

2. *A person who does not want children and is determined not to have any.*

Again, a marriage would be invalid if one of the contracting persons excluded from the contract the possibility of having children and those rightful actions that naturally result in the begetting of children. Deliberately childless marriages give rise to the majority of the divorces in the United States.

3. *A person who has an exaggerated fear of having children, or an incorrigibly ignorant or wrong attitude toward the actions that are destined to result in the begetting of children.*

It is the right and duty of every engaged couple to make sure that they have adequate instruction on the duties of marriage and a thorough understanding of what those duties involve. There is little chance of happiness if one person is ignorant of what marriage requires and scrupulously or psychologically antagonistic toward the actions that are proper to marriage. If, having been instructed, a person should find that scruples or antagonism concerning the primary purpose of marriage have not been and cannot be removed, this should be admitted and the idea of marriage should be abandoned. No one should enter marriage with the idea that it is to be only a companionship, involving no binding obligation of physical relations according to the will of a partner.

4. *A person who believes that contraception is not wrong, and that it is even necessary for the sake of "spacing" children, and who intends to practice it even though he (or she) perjure himself by signing a promise not to do so.*

It may be objected that thousands of married couples have adopted contraception as a plan before marriage, or as a regular practice after marriage, without evident unhappiness resulting; it may even be said that contraception seems to make happiness greater for many married couples because it relieves them of so many burdens. This is a mere surface judgment. Contraception is against the natural law, and both God, the author of nature, and nature itself will punish those who make it a practice. God will surely punish them in the next world, though He may permit them a sort of satisfac-

tion with themselves in the present life that is the equivalent of what He permits the worldly rich to enjoy as He says to them: "Woe to you rich, because you have your reward." But the apparent compensations of contraception are seldom without their drawbacks and punishments even on earth. The practice leads to the spoiling of the pleasures of marriage, sterility, nervous and mental diseases, physical evils up to and including cancer, frustration, etc. Marriage can certainly not be happy that can count on such eternal and temporal evils.

5. *A person who has no religious principles or convictions whatsoever.*

All the types of persons described above as constituting bad risks in marriage are combined in the person who has no religious principles. The duties and obligations of marriage rest squarely on religious foundations; if the foundation is lacking, every conceivable obstacle to happiness can arise. This is true even though such a person say to the would-be partner in marriage: "I shall not interfere with your religion; you may do as you please in this regard; we shall never argue about it at all." Certain things are simply bound to become arguments in such a marriage, e.g., contraception, the education of children, the practice of confession and regular attendance at religious services, etc. Moreover a totally irreligious person has neither the motivation nor the strength of will to exercise the virtues necessary in every day conjugal living.

6. *A person who has deep-rooted prejudices against the religion of the partner, unchanged by instruction and enlightenment.*

Thus if a non-Catholic man or woman believes that Catholic confession is a cover-up or occasion of sin;

that Catholics adore the Blessed Virgin; that indulgences are a permission to commit sin; that Catholics adore holy pictures and statues; that all priests are hypocrites and monsters of vice, then it would be folly for a Catholic to marry such a person. Experience proves that even when two persons have

different religious beliefs without prejudice, happiness in marriage is extremely difficult to attain without a compromise of conscience, which is worse than unhappiness. But where there is prejudice added to difference of religion, happiness is all but impossible.



## For Wives and Husbands Only

D. F. Miller

**Problem:** Our oldest child is a boy of eight and I am about to have another baby. We are wondering whether we should tell the eight-year-old boy how the new baby will come into the world, and if so, how we should tell him. We have told him that he is to have another baby brother or sister and he has asked how we know that and who is to bring the baby. Could you give us any advice in this matter?

**Solution:** A boy of eight will usually be well satisfied with a few simple, straightforward truths in a matter of this kind. There is no need to resort to "stork stories" or to attribute the new baby to the generosity of the doctor, as is so often done. It is easiest and most effective just to tell the child that God always entrusts a new baby to the body of the mother, where it begins as a very tiny thing and grows until it is big enough to be born. Thus you have an opportunity to explain the reason for the mother's going to the hospital or taking to her bed when the time of birth arrives. It can also be explained in brief that a mother has to suffer something for the great privilege of having a child, and that therefore the oldest boy must be as good and kind and helpful as possible while she is recovering from that suffering. Ordinarily this much will satisfy an eight-year-old child.

It sometimes happens that the curiosity of a child goes somewhat further and he asks how it is that God selects certain persons to become mothers. This offers an occasion for a first general instruction on the meaning of marriage. It is enough to say that when two people marry God gives them the means of becoming a mother and father, but that it is always God who creates the soul of a new baby. If these general truths are told the child with an air of finality, it will be rare that he will push the discussion to greater lengths. It will help, too, if there are younger brothers and sisters, to tell the oldest one that you are telling him a secret that the others are not to know till they grow older. The fact of being taken into exclusive confidence will overshadow any lingering curiosity and make him satisfied with the general answers given.



## Character Test (56)

L. M. Merrill

### On "Touchiness"

The ability to accept criticism and to profit by it is one of the marks always to be found in a truly great character. There are many people who have done great things, or who bear great responsibility, or who possess a great reputation, who are not great characters simply because they exhibit "touchiness" in the face of criticism; they are too small and too egotistic in their outlook to realize that the criticisms that others direct against them have a great value, whether they are founded on fact or are merely fabricated by somebody's imagination.

Some people are "touchy" in regard to any criticism from any source; others are "touchy" on one particular point, or in regard to the criticisms of a particular person. Universally "touchy" persons bristle at any criticism; they take offense at the least suggestion of a derogatory remark about their appearance, their abilities, their work, their opinions, their families or their friends. One of the peculiar things about the universally "touchy" is the fact that almost invariably they are people who make a great many criticizing remarks about and to others—the very type of remark that they themselves cannot take without going into a tantrum.

Others are "touchy" about a particular subject. Here too there is a strange fact of human nature; it is that people are usually most "touchy" on the subject of their weakness, and in the one matter on which they might profit most by criticism. Thus a man who is actually proud or vain will resent bitterly a veiled or open reference to his pride. A man who has shown himself to be jealous of others will defend himself vociferously against any suggestion that he is jealous.

Then there are some who are "touchy" only when it comes to the criticism of certain individuals. Others can berate them, tell them their faults, even ridicule them to a certain extent, and they bear it without becoming ruffled. But if a certain person whom they dislike so much as hints at a fault of theirs, they fly into a torrent of anger and self-defense and recrimination. They forget that the most salutary criticisms often come from those whom we dislike and who dislike us, while our friends too kindly refrain from even helpful criticism.

Great characters remember that very seldom are criticisms entirely groundless and unjust, and that every man can learn how to better himself from the criticisms of others. And even in the few cases in which criticism is entirely unjust, there is no need of anger and wordy self-defense; one's life and actions provide all the refutation needed to offset any slander.



# To Miss Landis and Miss Jones

A continuation of the discussion *The Liguorian* began over a couple of "Catholic" movie actresses, whose careers have not been edifying.

*E. F. Miller*

THERE were two articles in this magazine in recent months which dealt at some length with the *public* commissions and omissions of first, Miss Carole Landis, and second, Miss Jennifer Jones, both of whom are prominent in the motion picture industry which has its seat in Hollywood, California, and both of whom are members of the Mystical Body of Christ insofar as they have had poured upon their heads the holy waters of baptism. A goodly lot of letters flowed into these offices as a result of the publication, the majority of them from Catholics, and not a few of them in bitter opposition to the treatment accorded the heroines of "uncounted millions."

The motive that lay behind the airing of the well-known and frequent mistakes of Miss Landis and Miss Jones was one of charity—charity towards the "little ones" of the fold who might be unconsciously led astray by the mischievous antics of the famous ladies, which antics were given authority by the beauty and the international reputation of the principals in question. Cain said that he was not his brother's keeper, for which remark he had burned upon his forehead the mark of God's sharp curse; and this he bore until he died. But the primary motive that promoted the condemnations was charity to the young ladies themselves. "These too are mine;" and even though their souls are couched and clothed in wonderful bodily perfection, they can stray far from the flock and suffer the same agonies of

the lost as those whose souls are dressed in rags of ugliness and sores. It should be the charge of every Christ-like man to show them the way back to the shepherd. That is what the articles proposed to do.

But lest it be said that the words written were designed only to pull down and destroy and not to build up and renew, let the following true story be a testimony to the attestation made several times before, namely, that nought but the salvation and eternal happiness of the actresses are sought. They are balancing on the brink even as this sentence is being written. "No man knoweth the day or the hour when they shall come and demand his soul of him." Their wealth and physical attractions will serve them ill if they lose their souls. "Of him to whom much is given, much shall be demanded."

It is proposed, then, to show Miss Landis and Miss Jones that a life of virtue is possible even in the world, even in the midst of heavy onslaughts from the enemy of souls. It is proposed to give them a model whom they can imitate—a real, living model who was tempted just as they are tempted but who arose above her temptations and gained not only the applause of men but also the crown of eternal happiness. The name of this young lady was Brewa, and she lived many years ago in England. It may be argued that she lived so long ago that her example is no longer valid, that times have changed, that it is more difficult to be good now than it was

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before. But human nature does not change; passions do not die down or fan hot with the passage of the ages. Living a holy life is as easy or as hard now as it always was and as it always shall be. Brewa could very easily be a girl of the twentieth century; Miss Landis and Miss Jones could be of the eighth.

Her parents were of some wealth, and so she suffered no want as she advanced from childhood to young womanhood, healthy and strong in body and well-trained in the science of the mind. Nor did she lack beauty of face and form. In fact her physical beauty was so great that the praise of it rang on the tongues of men throughout the whole country. This was undoubtedly due to the fact that her exterior appearance was refined and almost etherealized by the splendor of her interior virtues. True feminine beauty must always be a reflection of the soul or it is nothing more than symmetry of parts, like the symmetry of parts that exist in a machine; which beauty is dead and lifeless.

Brewa was a Catholic, professing the same religion as would Miss Landis and Miss Jones so many years later. But her faith took a different turn from theirs. Princes and the sons of reigning kings courted her; but she took no count of them, choosing for her lover another, one who was the greatest prince of all, indeed, the very king of the world. She aspired in her love to a man no less than Jesus Christ Himself; and to Him she presented her virginity. This action is not strange when one considers that she looked upon Jesus Christ, not as a shade or a shadow that lived in the clouds and was no more substantial than the clouds, but as a reality, a living man with ears that could hear and a heart that could feel and eyes that could weep. She was not wedding her-

self to a dream or a ghost, but to the very God of heaven and earth. For the one short day of her life (and what life lasts longer than a day?) she would be Cinderella, carried off on the wings of her sacrifice to the palace of the king.

Should it be surprising, then, that the merely mortal princes were filled with sorrow at the turn events had taken? Some were even filled with jealousy. In Brewa's neighborhood there lived a young man by the name of Cradocus, of royal blood and high attainments, but also of loose morals and unchecked passions. From afar he had watched the beautiful girl as she went to and returned from church, and as she visited the homes of the poor in order to do them charity. He could have had for his wife any one of a thousand other maidens from thereabouts who in turn would have been happy to possess him as husband. But no. There was only one of whose person (not of whose virtues) he was sottishly enamoured, only one whom he really wanted; and her he would have whether she consented to marry him or not.

With this unholy design in mind he waited till the time that Brewa's parents were abroad on business of their own, and she was at home alone. He gained entrance to the house on the plea of a matter of importance, and was received most courteously by the young lady who had no suspicions of his evil purpose. It was not long before the demon in his soul made manifest his passion. If Brewa would comply with the ardent desire of a burning lover, she might expect all the happiness that his power and quality were capable of bestowing. She was amazed at the proposal, her cheeks on fire with shame at the brazenness of the suggestion. She was the bride of Christ by solemn vow—

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she could never be the bride of anyone else. Without tarrying to argue out the point, she let her defense be flight, swiftly running down the hill, at the bottom of which stood the church. But Cradocus was not to be gainsaid. In high rage now, he pursued her spiritedly, catching up with her just half-way down the hill. With drawn sword he blocked her further progress, and threatened her with immediate death if she would not give second thought to his erstwhile proposal. Brewa answered: "Your threats and menaces shall not draw me from the sweetness of the love of Christ, or so overawe me as to make me recede from executing what I have promised." She knew what to expect from so brave a statement—and that was exactly what happened. The sword of Cradocus flashed through the air and then landed with so deadly a blow on Brewa's neck that it severed the head from the body, which, falling upon the descent of the hill, rolled down to the church where the congregation were kneeling in pious attention at holy Mass.

The consternation of the people was great on beholding the staring yet sightless head of the girl lying before them. But their consternation was even greater when suddenly they looked up the hill and noted that a clear and gushing stream of water was flowing from the spot where the martyr's head had first touched the ground. That area had been known from time immemorial by the name of Dry Valley, and Barren Bottom, for no matter how hard the people tried, they could never discover the tiniest drop of water below the ground from which they might draw forth a spring. Ever after that, the place was known as Finhon, which, in old Welsh, means a fountain or a well.

But the miraculous spring was not the only wonder that happened on that

eventful day. The afflicted people, their priest leading the way and carrying in his trembling hands the head of the slain girl, climbed the hill to the spot where the murder took place, arriving in time to behold the assassin wipe his bloody sword upon the grass with no outward sign of regret for his awful deed. But God was not to be mocked any longer. As the young man arrogantly faced the surging crowd, showing no fear either of God or the devil, the earth suddenly opened beneath his feet, and to the sound of his shrieks and cries of terror, swallowed him up like the jaws of some angry and prehistoric beast. There was no preliminary trembling or grinding of the ground. It all happened quite silently and calmly, giving the appearance of a prearranged plan worked out by a superhuman mind and executed by a superhuman hand. Every man and woman in the multitude saw this act of justice and retribution rendered; and every man and woman feared greatly, at the same time praising God in His mighty works. "The wages of sin is death."

But the grief of the parents and friends of Brewa was not assuaged by the violent death of the impious Cradocus. Loud were their sobs and unchecked their flow of tears. The holy father exhorted them to resignation, urging upon them the wisdom of God in transplanting His chosen flower to a better and richer soil, where never would there grow such noxious weeds of sin and shame as this fallen earth produced, and as they themselves had been called upon to view. "Besides, was not God's power made manifest in the steadfastness of His young bride? Who was it, indeed, but the Lord, her Spouse, who gave her strength to withstand the fear of death, yea, death itself rather than be untrue to her sacred vow? Praise God, then,

in the courage of His saints. Nor need you fear," he concluded with certainty, "that that same strong arm has been shortened by the death of your blessed friend and loving daughter. Behold!" Approaching the corpse that lay sprawled on the ground, the good priest joined the sacred head to the pale body, covering both with his cloak. Then at once he departed for the church (the people following) in order to offer up the Sacrifice of the Mass, for he had only just begun when the cruel murder took place.

Never before in that vicinity had Mass been attended with such devotion; and never before had a congregation so eagerly awaited the "Ite, missa est" of dismissal. What fantastic and mysterious work was going on beneath that cloak on the side of the hill? Were the angels busily at work with divine thread and needle to repair and mend that which no force on earth could piece together? Was God's breath flowing from His lips again in a mighty *fiat* of creation as it did the day when Adam's clay was given life?

At last the Mass was over, and the priest had put his vestments in the proper place. Thereupon he took the lead a second time, on this occasion accompanied by a greater crowd than before (strange news travels fast), to the edge of the still gushing spring, along the side of which lay his garment with its precious burden beneath. It was evident at once that nothing had happened—the folds of the cloak were in the same arrangement as they had been at the start. Without so much as touching the cloak, the priest knelt down and in a loud voice said the following prayer: "O good and gracious God, we ask Thee to show Thy great omnipotence by giving to this maiden a second life, to the end that, after a rich and plenteous harvest of merits,

she may return to Thee, who with the Father and the Holy Spirit rulest on earth and reignest in heaven forever and ever." The people cried as with one voice, "Amen."

But no sooner had the echo died away than there was a commotion on the ground; and to the amazement of the hundreds who stood by, the dead young lady pushed aside the cloak that covered her body, and arose to her feet as though she had just awakened from a deep and refreshing sleep. On her fair hair clung a film of dust that had been gathered up as her head went rolling down the hill. For a full five minutes not a word was spoken, not a sound was heard. God was in the midst of His children, and no one dared to breathe. It was not until Brewa rubbed the dust from her eyes and ran forward to kiss her parents that the spell was broken. Cheers and hymns began to rend the air so that one would almost imagine that the scene was on some playing field where an athletic contest had just come to an end and the victors had been crowned with laurel. Every last man and woman pressed to the side of the risen girl in order that they might touch her as they might touch the relic of some saint. And it was then that they noticed that around her neck she wore a thin white circle, denoting the place where the separation of her head from her body had taken place. This white circle she carried with her until her death many years later. From the moment that the circle appeared the people no longer called Brewa by her rightful name; they christened her anew with the name of Winefrid, which means in the old British tongue "white." To the present day Brewa is called St. Winefrid.

It is hoped sincerely that Miss Landis and Miss Jones will not smile at this

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story as a fairy tale for weak and ignorant minds. Down through the ages there has been such a prodigality of miracles wrought at St. Winefrid's Well and through the intercession of the young lady who voluntarily sacrificed her life rather than give up her love for God, that only those devoid of any faith could cast aspersions on that which thousands of calm and sensible people have seen and experienced, and which tradition has handed down as true. The great Cardinal Newman was loathe to doubt the history of St. Winefrid, and many there are who say that his mind was one of the finest that the world has ever known. It is very doubtful that he would be taken in by a fairy tale.

But the reason for the telling of the tale in this place is not apologetic. Nothing is being proved; much is being taught. If the motion picture "queens" would only model their life on that of Winefrid, the good they could do would be incalculable. Winefrid had all that they have, and more: beauty, personality, great talent. But she did not squander that which was only a loan, spending it, rather, in the service of God and her neighbor. Because of her magnificent gifts, both natural and supernatural (but especially supernatural), she came to be known and loved by the rich and the poor, the good and the bad, the sick and the well, in every country of the world. Indeed, she came to be loved and known by far more people than the number that attend the movies and only too often are made less virtuous by what they have seen. As a result of knowing Winefrid, people became more virtuous and less ready to fall away from God. In the final analysis that is the test of a worthwhile life, and not the money that is made and the fame that is acquired.

In Hollywood, California, there is a

famous mausoleum, large enough to house a city, and so splendid in design that it almost vies with the Acropolis in Athens as man's most wondrous monument. It is here that the dust of many Catholic movie actors and actresses awaits the final summons. Although all signs of death have been eliminated from the place through the agency of beauty and precious materials, and one detects only the fragrance of flowers on walking between the rows of chiseled names, all the beauty and precious materials that genius and money can provide cannot eliminate the stark reality of the finality of death. The fragrance of flowers is incapable of quelling the stench of corruption that rises beneath the flowers, and the incomparable preciousness of markers and memorials is helpless to hide from those who want to see the onward march of dissolution. "Of him to whom much is given, much shall be demanded." And it all happens after death, for, "as the tree falleth, it lieth."

Let those who have reached the heights of fame — Miss Carole Landis and Miss Jennifer Jones and the many others in Hollywood who are gifted with the Catholic faith,—take pause in the manner of the acquisition of their fame. The only life worth-while, the only life with worthy purpose is a life like Winefrid's, even though it be not necessarily a vowed or consecrated life like hers. But it must possess her virtue and her knowledge of the reason of creation. Then it too shall be rewarded by a God who never forgets His own. And death shall lose its sting. Nor shall flowers and marble be necessary to create a fragrance and a beauty that otherwise would not be there. These shall surely be there, for they were grown and carved with the implements of a good and holy life.

## BIBLICAL PROBLEMS (14)

### *Adultery and Remarriage*

*E. A. Mangan*

*Problem:* In St. Matthew, XIX, 9, we read: "And I say to you that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Does this not mean that complete divorce and remarriage after adultery are allowed?

*Solution:* That Our Lord taught clearly and without ambiguity that there is no such thing in the Christian dispensation as divorce and remarriage is certain from St. Luke, XVI, 18, St. Mark, X, 2-12, and from St. Paul, I Cor., VII, 10-11. Nothing in St. Matthew will contradict this definite doctrine.

Even in the text quoted from St. Matthew, Christ's absolute prohibition of divorce and remarriage at any time is clear to anyone who analyzes the whole passage (XIX, 3-12) and intelligently reads and understands the context. The Mosaic Law allowed divorce for "some uncleanness" and the two schools of doctors disputed as to what this "uncleanness" meant. They wished to trap Our Lord, and to that end some of them asked Him if the opinion of the more liberal school was the correct one. Could a man repudiate his wife "for any reason?" Taking it for granted that the man could remarry, they did not even ask about that. But this was precisely what Our Lord would not allow them to presume. Therefore He said, cutting straight to the root of the matter: "Have you not read that He who made man from the beginning made them male and female and He said 'for this cause shall a man leave father and mother and shall cleave to his wife and they two shall be in one flesh.' Therefore now they are not two but one flesh. What therefore God hath joined together let no man put asunder."

They understood that Christ meant absolutely no remarriage after divorce, and so asked Him what Moses had meant. Christ tells them that Moses had tolerated divorce and remarriage, a degeneration from the primitive condition, because of their hardness of heart. Now the divine lawgiver Christ, a greater than Moses, recalls this permission. The question is settled.

Having made this clear, Our Lord takes up the question originally asked and says that even a dismissal of a wife or a separation (not including remarriage) is wrong except for fornication. A man is allowed to repudiate his wife if she commits adultery,—this is what they had asked. In His statement, "Whosoever shall put away his wife, except it be for fornication, and shall marry another committeth adultery," it is clear that the excepting clause means that a putting away is allowed only for the serious reason of adultery. A remarriage in any case is always adultery. His apostles afterwards say that if such is God's law, then it would be better for a man not to marry. Our Lord confirms the meaning they have taken from His words and proceeds to His doctrine on the glory of virginity.



# Hemostats and Horse Collars

The humor of the following incidents is crossed with sadness at the realization of the necessary wastefulness of all war.

*L. G. Miller*

A DOCTOR on duty in a St. Louis hospital was called to the phone one day a few weeks ago and found himself engaged in conversation with a young priest friend of his. After the usual exchange of amenities, the priest said with a note of suppressed excitement in his voice:

"Say, doc, you must have a constant demand for ointment boxes in your business there."

"For what?" the puzzled medico replied.

"Ointment boxes. Little round boxes in which to put salve and stuff like that."

"Why, yes, I guess we do. Why do you ask?"

"Well, do you want some, free of charge?"

"Sure. We'll take anything we can get free. How many have you got?"

A groan floated over the wire, and the young priest answered hollowly: "Hold your breath, doc. This is going to surprise you. I've got 110,000 of the blamed things, and I'm slowly going crazy trying to get rid of them."

I heard this story at second hand, and it so intrigued me, that I pressed the doctor (whom I knew) for the young priest's name and address, and I paid a call on him to find out if the facts as alleged were true, and if true, how they came to pass. I found the young priest to be dark-haired and energetic, and possessed of a pleasant smile which manifested itself as soon as I put my query to him.

"Yes, the story is only too true," he replied to my question. At the same time a gleam of hope appeared in his eye. "Can you take some of my ointment boxes off my hands? I still have about 30,000. Look at those boxes," he cried, waving his hand around the room in which we sat. "Dozens of them, all filled with nothing but ointment containers. Take a thousand or two along with you when you go, and my undying gratitude will be yours."

I assured him that, alas, my interest in the ointment boxes was purely academic, and having waited a moment for his disappointment to cool, proceeded to ply him with questions as to the circumstances behind his strange ownership.

"It all began," said Father J., "when I became interested in buying some articles from the Army surplus sales. In a couple of months I'm heading for the interior of Brazil to work for the natives there, and I've been taking some medical training so as to be able to run a dispensary and clinic. So I was interested in getting hold of some medical equipment cheap."

"Wait a minute," I said. "You mean to say you're going down to the jungles of Brazil and work there?"

"That's right."

"Why?"

"Well, in the first place, because I've been told to do so by my superior. I'm a religious, you know, a Redemptorist. But I'm also glad of the chance to go. Somebody has to do it, you know. They

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need priests badly."

"I guess you're right. Well, let's skip that for a minute. Where do the 110,000 pill boxes enter the picture?"

"Ointment, not pills," said Father J. gently. "After what I've been through, pills are what I need. Ointment boxes are what I got. As I started to tell you, I've been scouting around here and there, trying to pick up some simple medical equipment and supplies to take along with me when I go, and somebody put me wise to these Army surplus sales. I got hold of some lists, and found a lot of things for sale that I could use. The next sale they had, I was right on deck."

"I've been in some of these army surplus stores," I said, "and they certainly do have a variety of items."

"If you've only been in the stores, you haven't seen anything," Father J. said. "You ought to visit the warehouses and stock piles. Why they've got enough stuff stored up so that if it were spread out in one layer it would blanket the country from coast to coast."

"And this is the stuff they're selling?"

"Yes. When the war ended and the Army began to close down camps, they had all this stuff on their hands, so they set up the War Assets Administration to dispose of it. The WAA people are doing the best they can, but they couldn't possibly dispose of the millions of items by selling them one at a time. So what they do is sell the stuff in lots. If you want one pair of shoes, you might have to buy a thousand. Get the idea?"

"Sounds reasonable enough."

"Here's the setup," said my friend.

"Suppose the Army is closing down a camp, let's say somewhere in Illinois. They might have a thousand assorted items there, and they go to work and prepare a mimeographed list of all those items. Anybody that's interested can

get hold of one. Then they set a day for a sale at which bids will be taken."

"And it was one of these sales that you attended. Tell me what happened."

"Well, I found myself seated in a room with 12 or 15 other people, and we all were given slips of paper upon which we were supposed to write our bids for the lots as they came up. I had my eye on some units for taking blood pressure. There was a lot of 12 up for sale, and when the time came, I wrote '\$81' on my slip of paper and passed it to the man in charge. It turned out that my bid was high, and that's when my trouble began."

"I find it fascinating. Your adventure, I mean. Not your trouble."

"I told you about these things being sold in lots. Not only is this true of single items, but in regard to other articles which might move a little more slowly, and might be left without a purchaser, the WAA people simplify matters by tacking them on to the more desirable items. Thus for instance, if you buy a tent, you may have to take 10,000 canvas leggings along with it. Or suppose you bid on a lot of 50 raincoats. With them you may have to take 6,000 used gas masks. If your bid is the highest on a lot of musette bags, you may find yourself the possessor of 8,000 canvas canteen cup covers."

"I see the light now. Your ointment boxes came as a rider on the blood-pressure units."

"That's right. After the sale was over, and my bid turned out to be the winner, a workman called me into the storage room. 'You want to take your stuff with you?' he asked. 'Sure, why not,' I said. 'How big a truck you got?' he came back at me, 'or maybe I should say, how big a house you got?' 'What do you mean?' said I. 'Just come with me,' said the man, and he led me to

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one end of the storage room. 'See all them boxes,' he said, pointing to a stack 30 feet wide and reaching from the floor to the ceiling. 'They're yours.' 'What's in them?' I asked. 'Ointment boxes. Merely 110,000 of them, my friend. This being bargain day, you also got to take something else, namely 10,000 of these little canvas aprons.' 'But what are they good for?' I wanted to know. 'Search me. I think the Army doctors used them to wrap up their saws and chisels and such when they landed on a beachhead. Naturally, you don't get the tools, but you got to take the aprons. That's part of the deal. You figure out what to do with them; we're glad to get rid of them.'

"This is as good as any novel I ever read," I said, as Father J. paused for breath. "What did you do then?"

"Well, I had enough ointment boxes on my hands to fill a two-story house, and I had to get rid of them, or else start paying storage. That's when I began to call up all the hospitals in St. Louis. Every place I called was willing to take some, but not 110,000. I finally got rid of most of them. I have only a few left. About 30,000."

"Did you buy anything else?"

"Yes, I was able to get some good bargains. But I never got stuck again with stuff I couldn't use. The man sitting next to me in one sale had a funny thing happen to him. He put in a bid on 50 hemostats, you know, those things a surgeon uses to tie off the veins and arteries when he performs an operation. Well, he had about the strangest rider on his bid of anybody I saw. He got his hemostats all right, but along with them he had to take two horse collars."

"Horse collars, did you say?"

"That's right, horse collars. He said he was going to take them home and

hang them up in his garage. He looked at it this way, that they would always be good for a laugh if he woke up in the morning feeling low."

"He might have something there."

"I met another poor chap at a sale who didn't have much to laugh about, though. He was interested in a lot of 50,000 pairs of polaroid goggles. Now, the thing is, in these spot sales you have to make your bids blind. In other words, you never know exactly the condition the stuff is going to be in. The WAA will tell you the stuff has been used, but that's all they'll say, and you don't get a chance to look at it before you bid. Well, this fellow put in quite a fancy bid on these goggles. His bid was high, and when he went to look at his haul, rubbing his hands in glee, he found that every single lens in the 50,000 pairs was cracked. Was he mad!"

"I can well believe it."

"And just to show you that it works both ways, I know another man who bought 500 used tires that nobody else wanted to take a chance on. Sometimes when the Army says 'used' it means 'worn to a frazzle.' This fellow got the tires for about fifty dollars, while everybody laughed at the poor sap. And when he broke into the lot, he found that two-thirds of them were brand new. Figure out the profit he stood to make on that deal!"

"Well, this has certainly been interesting," I said, as I stood up and prepared to leave. "Do you mind if I write it up?"

"Not at all. You're sure you don't want any ointment boxes?"

"No, thanks. I really wouldn't know what to do with them."

"How about some canvas aprons? Say a thousand or so?"

"No, thanks again. Aren't you going

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to take some of them to Brazil?"

"Am I! My motto is: An ointment box and a canvas apron for every family in my part of the jungle. How can we

fail," he said with a smile, "when at such a sacrifice we are bringing to the Brazilians such advanced comforts of civilization?"

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## *Ring Pledges*

In the seventeenth century a very popular custom was the engraving of little verses inside of wedding rings. Some of these are very touching in their simplicity and tenderness, as, for instance, the following:

Our contract  
Was Heaven's act.

In thee, my choice,  
I do rejoice.

God above  
Increase our love.

My heart and I  
Until I die.

Not two, but one,  
Till life be gone.

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## *Ding Dong Donors*

In the windows of many American churches the names of the donors are preserved in a manner which strikes us frequently as being somewhat indelicate and lacking in Christian taste. But at least these donors do not insist on being commemorated in verses, such as are found on many church bells cast in England during the sixteenth and seventeenth centuries. Here are some interesting specimens:

All you of Bath that heare mee sound  
Thank Lady Hopton's hundred pound.

Squire Arundel the great my whole expense did raise,  
Nor shall our tongues abate to celebrate his praise.

At proper times my voice I'll raise,  
And sound to my subscriber's praise.

I'm given here to make a peal,  
And sound the praise of Mary Neale.

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## *The Weathercock*

According to old authors, there are two reasons for the traditional weathercock on the steeples of churches. It is a symbol of clerical vigilance; and the large tail of the bird makes it apt to turn in the wind. Some ancient churches have in place of the weathercock representations of the saints to which they are dedicated. Thus St. Lawrence in Norwich has a gridiron with the martyr extended on its bars.



## *Three Minute Instruction*

### **On Making a Mission**

An almost regular occurrence in every Catholic parish is the holding of a mission, i.e., a series of religious services, instructions and sermons on the most important truths affecting human beings, conducted by a priest who is specially called and trained for that kind of work. Such missions are so important that the Canon Law of the Church insists that every pastor have a mission for his people at regular intervals. It is equally important that every Catholic make a mission when one is being conducted in his parish, for the following reasons:

1. Through a mission God sends extraordinary graces to the people of a parish. This means that He makes it especially easy for sinners to be sorry for their sins and to make a good confession; for indifferent Catholics to become fervent and strong in their faith; for good Catholics to become even better and more sure of persevering in their faith till death.

2. During a mission extraordinary instructions are provided for the people of a parish. The sermons bring to their minds the most important truths in the world, centering about the very purpose of human life and the goal that every human being must choose by his daily actions. Moreover, the sermons of a mission provide detailed instructions on the duties of the various states of life. No matter how learned a person may be, or how much he has studied about his religion, he will always find that during a mission certain truths strike him as if he were hearing them for the first time.

3. Through a mission every Catholic becomes more capable of withstanding without compromise the influence of the irreligious and pagan world around him. The chief cause of the loss of faith, for many Catholics, and of the loss of their souls, is that they gradually give up Christ's principles in the face of the example and urging of the world around them. A mission halts this process and makes people realize that the world's principles can only lead to terrible unhappiness, both in this world and in the next. It is beyond all doubt that there are Catholics in every parish who can be saved only by the extraordinary graces and instructions of a mission.

Therefore a Catholic is exceedingly foolish who permits any flimsy excuse to keep him from making a mission when he has the opportunity. Whatever sacrifices he has to make to follow the services for a week (the length of most missions) will be amply repaid by spiritual security and peace and strength of soul.

## The Martyr Never Dies

The remarkable story of how the martyr in dying is reborn, not only in heaven, but on earth as well.

*H. J. O'Connell*

IN THE year 1566, Queen Elizabeth of England, in order to show herself a patroness of learning, and to give encouragement to the scholars of the realm, paid a visit to the famous University of Oxford. In this enlightened twentieth century, the students would very likely play a special football game on such an occasion. But in those days men's tastes ran more to the academic, and during her six-day visit Elizabeth was the target of numerous orations, sermons, and debates, delivered in all the learned languages. Among the orators was a young professor, Edmund Campion, who at the early age of twenty-six was already a person of importance at the University. Making use of the eloquence and graceful diction for which he was renowned, he tossed bouquets of clever compliments to the royal guest, and her favorite courtier, the Earl of Leicester. The speech was an outstanding success. Elizabeth showed her pleasure by warmly applauding, and Leicester sought out the youthful orator to promise him his powerful patronage. Prospects at the moment appeared very bright for the brilliant young scholar.

Fifteen years later, Edmund Campion stood once more in the presence of Elizabeth and Leicester. This time, however, he was there, not as an orator in his scholar's robes, but as a Catholic priest on trial for his life. The grime of the dungeon was on him now; and his limbs were stiff from imprisonment in "Little Ease", the dark, narrow cell of London Tower, where a man could

neither stand erect, nor lie down at full length. The fortunes of Campion had indeed changed in the fifteen years between his two appearances before the red-wigged Queen.

When Edmund Campion returned to England as a Jesuit priest, after having left Oxford and finished his studies on the Continent, he found the Catholics of that country groaning under the weight of the terrible penal laws. Elizabeth and her Council had resolved to stamp out all traces of Catholicism and of loyalty to the Holy See, and for the attaining of this purpose summoned to their aid all the weapons of persecution and oppression, both force of arms and the machinery of legal action. To attend Mass became a crime punishable by fine and imprisonment. Harboring a priest made one liable to trial for treason. Even the possession of a rosary or crucifix could be punished by confiscation of property. The refusal to attend Protestant services meant another fine. To bring home the severity of the penal measures, it is only necessary to state that a Catholic family of four adults who attended Mass on days of obligation, and kept away from non-Catholic worship, was liable, according to the laws, to a yearly fine of what would amount to the enormous sum of \$450,000.00 in modern currency. Of course, not even the most wealthy could sustain such an imposition. Hence, Mass was said in secret, and priests smuggled in and out through concealed passages. There was no other talk among Catholics



"but of death, flight, prison, or spoil of friends." Yet very many remained loyal and constant in their faith in spite of all.

To strengthen, console, and minister to these sore-tried children of the Church, Campion came to England in 1580. The appointment to the English mission involved, as he well knew, almost certain martyrdom. He had counted the cost beforehand, and offered himself for the sacrifice. "As for me, all is over," he wrote on his way to England. "I have made a free oblation of myself to His Divine Majesty, both for life and for death, and I hope He will give me grace and strength to perform. This is all I desire."

During Campion's brief ministry in England of slightly more than a year, he traveled the length and breadth of the countryside, spending the night in the "priest's hole" in some Catholic home, or even, concealing his identity, in the house of a Protestant where there were Catholics living. In the morning, he would hear confessions, say Mass, preach, and administer Holy Communion, and then start off again to minister to another household.

In order to escape detection, he never tarried long in the same house; but moved constantly from place to place. More than once, when he was engaged in his priestly work, or seated around the table with his hosts, the warning would be sounded that the pursuivants were hot upon his trail. Swiftly, then, the priest would be whisked into hiding, and all trace of his presence removed. Once, the story goes, he was outdoors on a Catholic farm, when the police rode into the yard. There was no chance of escape by flight; but his quick wit came to his rescue. "Give me a box on the ear, as though I have been impertinent to you," he said to a girl of

the household. The maiden obeyed with such vigor that she knocked him head over heels into the mud of a nearby pond. As he dragged himself out, the pursuers laughed at his discomfiture, never suspecting that the mud-covered man before them was Campion the priest.

He knew that such narrow escapes could not go on very long without his capture. "I cannot long escape the hands of the heretics," he wrote in a letter. "The enemy have so many eyes, so many tongues, so many scouts and crafts. I am in apparel to myself very ridiculous; I often change my name also. I read letters that in the first front tell news that Campion is taken. . . Threatening edicts come forth against us daily . . . I find many neglecting their own security to have only care of my safety." His was a life of danger and adventure, not without its consolations; but which he realized must end in death upon the gallows.

The greatest peril was from the "informers," men who pretended to be Catholics, in order to spy out and entrap the priests. It was, indeed, one of these despicable creatures who finally brought about Campion's arrest. The priest was at the time at Lyford Grange, one of the Catholic centers of Berkshire, when the traitor, George Eliot by name, rode up, and by guile obtained entrance to the house. Since he was thought to be a Catholic, he was invited to attend the services which were then in progress. After the Mass and sermon, he slipped away, and reported to the police. The house was surrounded and searched. So cleverly was the priests' hiding place concealed, that the party had almost abandoned their quest, when one of the men chanced upon an opening to the secret room. Campion was seized and taken under guard to London.

There he was paraded ignominiously through the streets, and finally lodged in a dark dungeon of the Tower. It was during this period of imprisonment before his trial that Queen Elizabeth, moved partly by curiosity, partly by the hope of winning the Jesuit to her cause, called him for the second time into her presence. She offered him pardon and preferment if he would publicly adjure his faith and enter the Protestant ministry. Upon his refusal, he was led back to the filth and darkness of his Tower Cell.

After several months, broken in health, and so crippled by the rack that he could not raise his hand to take the oath, he was arraigned for trial at the bar of Westminster. The preposterous charge was made that he had, in company with his fellow priests, conspired to murder the Queen, exhorted foreigners to invade the realm, and tried to stir up rebellion. In answer, Campion declared: "I protest before God and His Holy Angels, before heaven and earth, before the world and this bar at which I stand, which is a small resemblance of the terrible judgment of the next life, that I am not guilty of any part of the treason contained in the indictment, nor of any other treason whatsoever."

The outcome of the trial had been decided long before. The Queen and her Council wanted Campion condemned, and went through the formality of legal process merely for its effect on public opinion. No evidence was offered of any detailed plot against Elizabeth's life, nor of any of the other points in the indictment. The witnesses called spent their time in accusations against the Pope and Catholics in general. It was, as all knew, Catholicism which was on trial, rather than the deeds of an individual man. If Campion was a priest,

that alone was enough to convict him.

After the jury had returned the inevitable verdict, the chief justice read the sentence of condemnation: "You shall be drawn through the streets of London upon a hurdle to the place of execution, and there hanged and let down alive, your entrails taken out and burned in your sight; then is your head to be cut off, and your body into four parts to be disposed of at her Majesty's pleasure. And may God have mercy on your soul." As the last words of this terrible sentence sounded through Westminster Hall, Campion and his priest companions who were condemned with him, broke out into the triumphant words of the *Te Deum*. In their eyes it was a glorious thing to die for their conscience and their God.

On December 1, 1581, the execution took place. Through mud and rain, the priest was dragged on his low hurdle to Tyburn. Covered with the filth of the road, he mounted the cart beneath the gallows, and the noose was put over his head. Looking over the noisy crowd which had gathered to see him die, he solemnly declared: "I am a Catholic man and a priest. In that faith I have lived, and in that faith I intend to die. If you esteem my religion treason, then I am guilty. As for other treason, I have committed none, as God is my Judge." As he bowed his head in prayer, the cart was driven from under him, and the rope tightened around his neck. He was unconscious, perhaps already dead, when he was cut down, and the butcher began his bloody work.

Campion's ministry in England was done; his golden eloquence was stilled; but his influence for good was not ended. Standing close to the scaffold, was a young Englishman, named Henry Walspole, a Catholic by birth and sentiment, but, up to then, one of those who were

following the easy path of conformity. In the butchering of the martyr's body, a spot of his blood splashed upon the young man's coat. From that instant, he was changed. Crossing over to the Continent, he became a priest. Thirteen years later, he died a death much like Campion's on the gallows at York.

So it has always been throughout the long history of the Church. The martyr

dies. His personal work is done. But his example lives on, leading others to follow the same path of courage and devotion, even unto prison and to death for the love of Christ, their Lord. Truly, as the ancient writer says, the blood of martyrs is the seed of Christians, though that seed first must die in order that the fruitful harvest from it may spring.

## Readers Retort

(Readers are invited to express disagreement or difference with views or articles published in The Liguorian. The name and address of a letter-writer must be given, though it will be withheld from publication on request.)

Richmond Heights, Mo.

Under the caption, "Sideglances," you are quite critical of our economic system. It is my personal opinion that such measures as prices and wage controls are allowable in wartime, but that if these controls are tolerated in times of peace, we are taking a long step towards state control of all economic activity. (From having served six years in the Navy, it is quite evident to me that a private individual can accomplish much more when allowed to work for a private company than for the State.) There is no question that the law of supply and demand (as you refer to it) has shortcomings, and I do believe we should have such things as credit regulations, but let's not allow the central government to become too strong for our own good. . . . On page 519, you spend some time criticizing the movie industry, not for being Communist-ridden, but for paying so much money to their stars. I agree that this overpayment of actors creates a bad taste for this "unmoral group." However, I believe that . . . the threat of communism and its insidious manner of infiltrating into our unions, movies, etc., is far worse . . .

G. J. Travis

*It has never been the policy of The Liguorian to promote "state control" of economic activity. It is our conviction that what is wrong with the American economic system of free enterprise can be cured by sincere and unselfish cooperation between the various economic interests, i.e., agri-*

*culture, industrial management, labor, the professions, etc. We follow the papal views that industry councils, on which all elements of industrial production and consumption will have a voice, can direct the law of supply and demand in such a way that it will not lead either to inflation or deflation. It is the state's office to direct such cooperation, and to take action only in emergencies that cannot or will not be dealt with by private business interests. All this is summed up neatly in the recent statement issued by the American Bishops and Archbishops as quoted in the Sideglances of this issue. . . . We have not been unmindful of the threat of Communism in the U. S., as regular readers of The Liguorian know. There are two ways of meeting the threat, both necessary: the one is to expose Communism wherever it can be found, and the other is to propose and promote positive social action to remove abuses that provide Communists with their only means of appealing to the ignorant.*

The Editor

Huntington, Indiana

Regarding your interesting article, "Why Be a Socialist?", William Henry Chamberlin is not a socialist, "not even," he says, "of the non-dogmatic New Leader variety." I asked him and thought you would be interested.

R. Ginder

*Both interested, and recognizing an obligation to publish this correction.*

The Editor



## Thoughts for the Shut-in

*L. F. Hyland*

### On Giving While Living

This is a note for shut-ins who are rich or more than moderately well-to-do in material goods. It is directed especially to those who realize that they are in their last illness, whether the time they may be given before death is uncertain or fairly sure. It is a reminder of the great blessings they can gain for themselves by being generous and carefree about giving things away before they die.

While it is important that persons of means make a will, and leave something to charity and to promote the cause of religion, this should not, as it so often does, close their hearts against acts of great-hearted charity and goodness before they die. Too many people feel that once they have made a will, they are under some kind of compulsion not to lessen the material goods that are to be dispensed by that will. Or they feel that they have done so great a thing by making a will that they need not think of anything more. They fail to realize that, no matter how generously they give to charity through a will, it is far more meritorious and effective to give largely to promote the happiness and lessen the suffering of others before they die. There are many reasons for this statement.

First of all, giving to charity in life involves a sacrifice and a conscious act of detachment that is completely lacking in the decision to give only after death. There is little hurt in giving away something that one has no possible need for and no human attachment to any more; and that is the case when one gives only after death. Secondly, gifts before death are not subject to the notoriety, legal deductions, tax appropriations, and technical interpretations that go with the administration of wills, all of which lessen even the objective value of the charity intended. Thirdly, giving in life obviates the quarrelling and bickering, envy and jealousy, even enmity and hatred, that so often are associated with the carrying out of the provisions of a will, and God must be greatly pleased with any action that lessens such sins among men.

This is not to be taken as a recommendation that people imprudently deprive themselves of security by stripping themselves of all possessions before they die. It is a strong recommendation that the holders of surplus wealth choose rather to dispose of a good part of it while living, rather than cling to it all until it can no longer hurt them in any way to be without it.

## Christ and Women

The unusual series of incidents through which the Saviour sought to raise womanhood from the servitude in which He found it.

R. J. Miller

ON ONE occasion in His life, at least, the Human Being seems to have spoken harshly to a woman.

*It is not right to give the children's bread to the dogs!*

She was a Gentile, and had come begging the cure of her daughter, who was possessed by the devil. And certainly it seems at first sight harsh and even insulting on the Human Being's part not only to rebuff her, but to do so with the added implication that she was no better than a dog!

But first appearances are deceiving in this divine Human Being. He knew the woman before Him, and knew His words would be no insult to her, but only a torch to light up the beautiful humble faith in her Gentile heart. For she replied at once:

*Ah yes, Lord, but the little dogs do eat the scraps that fall from their Master's tables!*

It was exactly what He wanted to hear, and His Jewish human heart could not resist even her Gentile faith:

*Oh woman, great is your faith!*

*Let it be done just as you wish!*

And what seemed an insult turned out to be the first step in a miracle of divine admiration and compassion.

So when we say, "The Human Being never spoke harshly to a woman," we keep also in mind the fact that He was absolutely original and unexpected in His dealings with women as well as with men; but where He often left men with the sting of His rebukes ringing in their ears, He never sent a woman away un-

comforted or unheard.

And that brings up another striking thing about the Human Being's attitude to women: He comforted them, cured them, took their part usually without being asked.

The "widow's mite" incident is characteristic. He had been watching the proud procession of contributors to the fund for the temple upkeep as they approached and dropped their resounding donations into the temple treasury. Hidden, bashful, almost out of place in the procession was a poor widow, who humbly drew near and put in "two mites, which make about half a cent," says St. Mark in his twelfth chapter.

At once the Human Being rose to His feet and "called His disciples." No doubt His action created a kind of scene, as He wished it to do. The apostles hastened around Him, and the crowd paused, expecting very likely to hear a word of commendation for the large gifts deposited by the wealthy.

But when He had their attention, he pointed, not to the wealthy, but to the poor shrinking widow, and then, using the striking personal formula He reserved for statements of particular importance, He said:

*Amen I say to you (or "Take My Word for it," or "Let this stand as true," or "I solemnly declare") this poor widow has put in more than anyone else who contributed to the treasury. The others gave out of what they could easily spare; but she, poor and needy as she is, gave every-*

*thing she had, her actual livelihood.*

Nor was He asked to raise the son of the widow of Naim to life. "Moved with compassion," without a request from the poor mother or anyone else, He stepped up to her and said quietly:

*Don't cry!*

And then to the corpse:

*Young man, I tell you, get up!*

For the word of command which the Human Being gave the young man, as it sounded in his dead ears and in the ears of all the bystanders, was not the dead and bookish word "Arise!"—which no one ever heard or used in actual living reality as a command to action—but the forceful, compelling, living: "Get up!"—or its equivalent in the language of the time.

So too in the case recorded by St. Luke in his Thirteenth Chapter, of the poor woman "who for eighteen years had suffered from some infection which crippled her; she was all bowed down, and could not raise her head at all." Jesus no sooner saw her, than "He called her to Him," and told her:

*Woman, you are freed from your ailment.*

Then "He laid His hands upon her, and immediately she was straightened up, and gave praise to God."

And incidentally, the interesting thing about the "infection" or "ailment" of this poor creature is that the Human Being attributed it to the influence of the devil!

When the local magistrate objected to the miracle on the grounds that it was a violation of the Sabbath, He indignantly replied:

*You hypocrites, does not everyone of you untie his ox or his ass from the manger—on the sabbath day—and lead them to water? And would it be wrong then for this daughter of Abraham—whom Satan has had tied*

*down now these eighteen years—to be set free on the Sabbath day?*

Apparently, to the all-seeing vision of the Human Being, some "infections" or "ailments" are the direct work of Satan Himself! What a field of speculation is here suggested as to the causes of disease even in our day!

The other sick woman whom St. Luke mentions in his eighth chapter, the one with the "issue of blood," was almost able to work up her courage and ask Christ for a miracle; almost, but not quite; but He worked the miracle all the same.

In her case it was not the devil, but the doctors who seem to get the blame (though St. Luke was a doctor himself!) She had been ill for twelve years, says St. Luke, and "had spent everything she had on doctors without being cured by any of them." St. Mark goes even further: "She had suffered many things from many doctors, and had spent all she had on them, and was no better, but rather worse!"

But now, Jesus of Nazareth was passing by, surrounded by a milling throng. The poor and impoverished woman was among them, and new hope was springing in her heart.

*If I can only touch the hem of His cloak, I shall be cured.*

She did manage to find herself near Him, and did succeed in touching "the hem of His cloak;" and "suddenly," says St. Luke, "her issue of blood was stopped."

She would have shrunk back into the crowd, but Jesus had paused and was calling out:

*Who touched Me?*

Of course many persons in the throng had been jostling against Him; but fearing that He meant someone had touched Him irreverently or with malice, they all began to deny it. Peter said,



expostulating with the Lord:

*Master, the whole crowd is pushing and shoving You: how can You ask: Who touched Me?*

But Jesus said:

*Somebody touched Me: for I know that power has gone out from Me.*

"But the woman," says St. Luke, "finding there was no way out, came forward trembling and fell at His feet, and told Him in front of the crowd why she had touched Him, and how she was cured immediately."

In the case of Lazarus, his sisters, Martha and Mary, had, it is true, asked Christ to cure their brother when he was ill, and He refused. They did not then ask Him to raise Lazarus from the dead; and this He did.

The Human Being was very human and very divine on this occasion. He accompanied Mary and Martha and the friends of the dead Lazarus to the cemetery: and He saw them doing what all human beings do on their first visits to the cemetery after the funeral: He saw Mary "weeping, and the Jews that had come with her, weeping."

And the Human Being Himself was so completely human, so far removed from being an iron man or a cold and detached unfeeling ascetic, that at the sight of the tears of His friends, His own began to flow.

*And Jesus shed tears,*

says St. John; the beloved disciple actually saw the tears running down his Master's face!

He was very human even in the way He worked the miracle. He *shouted* His command to the dead Lazarus, as though calling him from a great distance: picture the Human Being, then, taking a deep breath and startling and frightening the crowd with that loud and awful command to the dead

*Lazarus, come out here!*

He did not say: "Lazarus, come forth"; that too is a phrase out of a book, too stilted and inhuman for the Human Being. He was very human even when He was most divine.

And then there is the story of the woman taken in adultery. There again the Human Being was divinely human in His compassion for fallen human nature. So human was He on that occasion, indeed, that it was too much for the rigid sensibilities of some of the early Christian scribes and copyists of the Holy Gospel. For fear the ordinary run-of-the-mill sinner might get a false idea of the sinlessness and divinity of the Human Being, they actually refused to copy this incident into some of the early manuscripts of the Holy Gospel.

The Pharisees, ever looking for an occasion to "trap" Jesus Christ, thought they saw their chance in the case of this flagrant sinner.

*Master, this woman was just now found out committing adultery. Now Moses prescribed in the Law that such a person be stoned to death. What do you say? What sentence would you pass?*

The trap was obvious enough. If He agreed with Moses, He could be charged with harshness and cruelty; if He did not, He was unfaithful to the law.

But Jesus stooped, knelt, or squatted down, as though He had not heard, and began to trace strange figures with His finger on the pavement of the temple. At first they continued urging their questions loudly and insistently, thinking they had Him at last at a disadvantage.

Then Jesus stood up, and said quietly:

*Let the one of you who is without sin cast the first stone.*

And He bent down and began to trace the strange figures on the ground again.

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It was magnificently done; a defense turned into an attack, and an attack from a totally unexpected quarter; a thrust with the force of a thunderbolt, but made so effortlessly as to seem offhand.

They began to slink away one by one, "beginning with the eldest," says St. John. In the flash of that thunderbolt reply they saw looming up a fearful danger to themselves: the danger of judgments far other than they had gathered to pass or hear. The evil shadows of their own secret crimes were there waiting to be revealed publicly in another dazzling sentence from this incomprehensible Galilean. Some writers on the Holy Gospel declare that as they looked over the shoulder of Our Lord, each one read in the strange figures He was tracing on the pavement the names of his own hidden sins.

Whatever it was, they all slunk away. And when they were all gone, the Human Being straightened up again, and looked around as though surprised. He was alone with the unfortunate woman.

*Woman, where are the men who were accusing you? Did not anyone pass sentence upon you?*

Fearful herself of this fearful Being, she replied in a low voice:

*No one, Lord.*

And then Jesus gave His judgment:

*Then neither will I pass sentence upon you. Go, and now do not sin any more.*

Did she really escape their hands? Did they come back to arrest her when the coast was clear? The Holy Gospel leaves us to our own speculations as to the further history of the woman; but we might conclude—as we should like to do—that she did remain sinless but unmolested, on the supposition that it was she herself who later on supplied

the details of this story to St. John the Evangelist.

The sinful woman who broke in upon the banquet at the house of Simon the Pharisee, and washed the Human Being's feet with her tears and wiped them with her hair did not ask for favors or even for pardon in so many words: Our Lord said of her:

*Many sins are forgiven her, because she has loved much.*

Was this woman the same as Mary Magdalen, and Mary the sister of Martha and Lazarus? According to the liturgy of the Church in the feast of St. Mary Magdalen, July 22, it would seem so, and such is the general acceptance in spiritual books and among the faithful. Yet some modern Catholic students of the Gospels are coming out strongly nowadays for the opinion that there were three women in the Bible who are now grouped under the name of Mary Magdalen, the sinner. One, they say, was the sinful woman who washed Our Lord's feet with her tears and wiped them with her hair; the next, Mary Magdalen, out of whom He drove seven devils but who is never mentioned in the Gospel as a sinner; and Mary the sister of Martha and Lazarus, who was not a sinner at all.

But whether there were three of them, or only one, and whether they were saints or sinners, the Human Being never said a harsh word to any of them. The Angelic Doctor, St. Thomas Aquinas, who believed there was only one Mary, the sinful Magdalen, describes with a kind of admiring surprise what he found to be Christ's attitude to this poor sinner—and what might well be taken as His attitude to all the women He met in the Gospel story, good or bad: "The Lord always takes the part of this woman!"

# Is Your Mind O. K.? (6)

Scrupulosity is a great burden, not only to those afflicted, but to all their friends and acquaintances as well. Here are its diagnosis and cure.

H. J. O'Connell

THERE IS scarcely any form of anxiety which causes greater inward agony and mental torture than *scrupulosity*. This results from the fact that scruples bring doubt and fear into that aspect of human life which is most valued and most important, a man's relationship with God, the working out of the eternal destiny of his soul.

Unfortunately, this condition is fairly common, perhaps among Catholics even more than among others. No exact figures are available; but it has been estimated that almost half of our people go through at least a passing attack of scruples. This does not mean that Catholic doctrine is itself a source of scrupulosity, but that Catholics, in general, are more concerned with religious matters. A man's anxieties will usually be related to those things which he considers more important, and with which he is more frequently occupied. Indeed, Catholic doctrine, rightly understood, has in itself the most efficacious remedy for all forms of scrupulosity.

Scrupulosity may be defined as: an habitual state of mind in which, because of an unreasonable fear of sin, a person is inclined to judge that actions are sinful, when they are not really so, or that they are more gravely wrong than they really are. Emphasis must be placed on the assertion that scruples involve an *unreasonable* fear of sin. If a person merely makes a mistake, and thinks an action to be wrong which is not, or thinks a sin to be mortal which is in reality venial, he is not necessarily

scrupulous. Scrupulosity involves an emotional condition which interferes with the proper working of the mind, and produces a judgment not in accordance with objective truth, but with the emotions of fear. The person, because of the influence of fear, is at the time incapable of forming a reasonable and correct conscience about the rightness or wrongness of the action in question. *Scrupulosity is, then, nothing else but an anxiety neurosis concerned with moral matters.*

The scrupulous person, for example, although he has made his confession with far more than ordinary care, may still fear that he has made a bad confession. He begins to think: "Did I confess this sin, or that? Did I make all the circumstances clear? Perhaps the confessor did not understand me. I may have excused myself too much. I'm not sure I said the act of contrition."

In order to rectify his supposed mistakes, he makes a general confession. Finding no relief in that, he makes, if permitted, a whole series of confessions, each with painstaking detail. Yet, at the end he is just as worried and anxious as before. One such penitent decided to write out an account of conscience, and in the short space of a few weeks filled twelve copy-books with a description of his anxieties!

For scrupulous individuals, obligatory practices and devotions can be a source of unceasing torture. For instance, they recite over and over again the penance given them in confession because of

some fancied imperfection, or a distraction that is entirely unwilling. The lengths to which fear can drive them in such matters is almost incredible. They may spend a whole evening in a simple devotion that a normal person could finish in half an hour. A certain scrupulous priest once stated that it took him eight hours a day to recite his Breviary.

Even the reception of Holy Communion, which should be a source of joy and peace, becomes for the scrupulous a nightmare of worry. Many such men and women, without any justifying reason, fear that they are not in the state of grace, and would be guilty of sacrilege in receiving Communion. Others are afraid, after receiving the Eucharist, that they have not swallowed the Host, and for hours afterwards will not eat or drink or cough, lest they do irreverence to the sacred species. Still others have an unreasoning fear that particles of the Host have become detached and cling to their clothes. Every white piece of lint is interpreted in this way. They may even call up the priest to come down and pick up a piece from their parlor rug!

Temptations against purity are also very frequently the object of scruples. Not realizing that such temptations are inevitable in every human life, and being unable, because of their emotional condition, to distinguish calmly between temptation and consent, scrupulous persons are in constant terror lest the chance sight of some person or thing, or a momentary thought be mortal sins. Because of perfectly normal and involuntary reactions, they look upon themselves as enemies of God, unworthy of the sacraments, in continual danger of Hell.

Scrupulosity can, indeed, have as its object almost any aspect of religion; but what is common to all forms is the

unreasonable fear of sin, and the inability to come to a correct decision about moral obligations and duties. At times, the native common sense of such persons asserts itself, and they grasp the foolishness of their conduct; but then their fear again pushes itself into the foreground, and they are as worried as before. Hence they are subject to frequent changes of mind, based on slight reasons or none at all, now judging an action to be right and licit, now wrong and illicit, although the objective reasons remain the same.

Usually individuals subject to scruples are of a nervous temperament, sensitive and introspective, with a tendency to timidity and discouragement. Strange to say, it is not the dull-minded, but the intelligent who are most often attacked. Their natural keenness of mind and vividness of imagination and memory enable them to discover and reflect on countless minute circumstances of action which would scarcely occur to others, and also to build up fantastic and complicated processes of reasoning to justify their fears. Stranger still, such persons are often able to make wise and prudent decisions for others, although they cannot come to a decision where they themselves are concerned.

Scrupulosity is not to be confused with delicacy of conscience. A delicate, or tender conscience wisely fears every real sin, even the smallest. It judges reasonably and exactly, without exaggeration, every degree of moral evil. The scrupulous conscience, on the other hand, places sin where there is in reality no sin, and exaggerates the sin if it be present.

A scrupulous conscience, it should be clearly understood, is not a sign of sanctity. It is not an aid to holiness. In fact, it is a serious obstacle to true and solid moral perfection. For scruples not

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only consume the energies of the personality and exhaust them on trifles, but they can paralyze all persevering efforts for good. Concerned almost entirely with self, and engaged constantly in his battle with shadows, the scrupulous person has little time or energy for worth-while matters. There is serious danger, too, that plunged into discouragement and despair by the never-ending struggle against his vain fears, such a man will find the service of God an intolerable burden, and eventually be led either to a mental breakdown, or to a life of negligence and laxity.

We have an unhappy example of this in the case of Martin Luther, who, as his own statements make clear, was just such a scrupulous individual. Trying at first to procure peace of soul by his own endeavors, he took on himself a program of life that soon brought him to the verge of a complete breakdown of health. Then, exhausted by these futile efforts, he went to the opposite extreme. Since he despaired of attaining salvation by his own strength, he rejected completely the necessity of any good works for salvation, as though to say to God: "Since I cannot attain to my ideal, I will not do anything at all." This is, indeed, the sad conclusion to which scruples have led many souls wearied of fruitless efforts to reach their vain and unreasonable ideals of perfection.

What are the causes of this agonizing and harmful condition of scrupulosity? First of all, it is important to recognize that the state of a person's health may have much to do with the onset of scruples. As has been mentioned several times in these articles, there is in some persons a physical predisposition to anxiety and worry, which is the result of an imperfect functioning of the endocrine glands. These individuals by

reason of their physical condition are peculiarly subject to all forms of anxiety. The fact that in certain cases this anxiety centers around religious matters, and manifests itself in the form of scruples is the consequence of the circumstances and experiences of life of the particular man or woman. If such persons were not worried about religion, they would be troubled about something else. It is worthy of note, in this connection, that attacks of scruples frequently begin with the advent of puberty, when the glandular balance of the body is often temporarily disturbed.

Moreover, other physical indispositions which interfere with normal control over the faculties can be contributing causes of scrupulosity. Toxic conditions, chronic fatigue, exhaustion, and other disorders affecting the brain at times produce states of anxiety and worries of conscience. Everyone has noticed how difficult it is to banish troublesome thoughts when one is very tired or not feeling well.

Scruples may also be traced to psychological causes, both mental and moral. On the mental side, can be mentioned: 1) a defective knowledge of God, leading one to think of Him as a tyrant, ever on the watch to discover and punish without mercy the least human deviation from absolute perfection. 2) an imperfect knowledge of the moral law and of the duties of the individual, resulting in the imposition of burdens on the conscience which are morally impossible of fulfillment. 3) a wild and uncontrolled imagination, which causes the person to lose the proper perspective of his life-problems, entangle himself in a mass of details, and pursue fantastic and devious lines of thought, such as would not even occur to an ordinary man.

Among the moral causes of scruples

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are to be found: 1) an obstinate pride, which clings to its own opinion, refuses to accept advice, and is unwilling to admit even in the face of evidence that its judgment can be defective. 2) an inordinate desire of certitude, born of excessive self-love, regarding one's salvation or state of grace. All that is necessary in these matters, and, indeed, possible to man without a special revelation of God, is a moral certitude. Some scrupulous persons will not rest satisfied with this moral certitude; but require, as it were, that God come down and give them a personal assurance that their sins are forgiven, that they are in the state of grace, and among the number of the predestined. 3) emotionalism, which leads the individual to follow feelings rather than reason in meeting the problems of life. The feelings are blind and irrational guides, and, if followed, will inevitably lead the man into a morass of futility and unhappiness.

These various mental and moral factors are often caused or aggravated by improper education. A narrow and strait-laced upbringing which emphasizes fear rather than love, the reading of terrifying books, horror-movies, gruesome stories told by teachers or parents, attempts to frighten the child into being good, in fact, anything which tends to increase natural timidity, or which causes a condition of chronic fear and anxiety, may sow the seed for a crop of scruples in later life.

Though the presumption is always that scruples arise from natural causes, in extraordinary cases they may result from causes beyond the natural, either as a temptation of the devil, or as a trial specially permitted by God. When He sees fit, God allows His servants to be tried by scruples in order to lead them to greater purity of heart, un-

selfishness and humility, and a deeper understanding of the sufferings of others. It is a consolation for the scrupulous person to know that even the greatest Saints have, at certain times in their lives, been victims of acute attacks of scrupulosity. However, when scruples are not due to causes deeply rooted in the personality, as a rule they do not last for a long time.

Many persons, it may be added, at the time of conversion or entrance into religious life, go through a temporary period of scrupulosity, which passes more or less quickly, and then does not trouble them again.

If one recognizes in himself the signs of scrupulosity which have been described, the first all-important step that he must take is *to submit himself to the authority and guidance of a wise and prudent spiritual director*. Since the conscience of such an individual is temporarily out of gear, he is not in a fit condition to direct his own moral life. Hence his only refuge and hope is in obedience. If he humbly obeys, he can be led gradually back to peace of heart. If he refuses to obey, he will sink ever more deeply into his unfortunate state.

The choice of a director of conscience must be made carefully and prudently. A man should be chosen in whom the scrupulous person has confidence. But once the choice is made, the sufferer should stay with the same director, and not run from one to the other. And above all, the commands of this director must be implicitly obeyed, no matter what the victim of scruples himself may think, no matter what be his fears of sin. Such a person has but one responsibility before God, that of obedience, and ought to realize that no act performed under obedience can be for him a sin. Even though the confessor



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makes a mistake, though this is hardly likely, the scrupulous person would commit no sin in obeying. Hence, if the confessor tells the penitent not to repeat past confessions, he should obey, even though he fears these confessions have not been complete. If told to go to Communion, he should obey, even though he is afraid that he is in the state of sin. If advised not to spend more than five minutes in the examination of conscience, he should not spend an instant more. And so, with regard to all similar cases, there is but one rule: obey!, no matter what doubts, fears, or circumstances may be present.

Gradually the mind and will should be trained, and the personality developed, until the victim of scruples is able to make reasonable judgments for himself. To accomplish this, the thoughts should be averted from self. Almost always the scrupulous person is an introvert. Hence, the energies of the personality must be turned outward to interesting and useful tasks, especially in the service of others. Good, hard, manual labor in the open air is one of the best antidotes for scruples.

Likewise, the mind of such a person should be diverted from the consideration of the more rigorous and severe aspects of religion, and filled with the thought of God's love and mercy, His sincere desire for the salvation of every human soul, His generosity in supplying all necessary means of grace, His patience with human weakness.

Self-confidence will be developed by training the person to make decisions

for himself, firmly and without hesitation, first in small things, and then in more important matters. Once a decision is made, it must be adhered to, in spite of the springing up of later doubts and worries. It is far better, one should realize, to make an occasional mistake, than to spend one's life in the fear of making a mistake. In this way, little by little, strength of mind and character can be developed, until the scrupulous individual is finally brought to the point where he can stand on his own feet and make sane and reasonable decisions in moral matters. The purpose of all direction is eventually to make direction unnecessary.

Scruples are, indeed, a long, drawn-out torture for their victim and for those with whom he lives. But for all concerned, they can also be the occasion of solid virtue. For the director, relatives, and friends of the scrupulous, there is great opportunity for kindness, patience, and unselfish charity. For the scrupulous person himself, if he accepts them as a trial, and struggles against them, they can serve to purify the soul, lead to the exercise of humility and obedience, and produce detachment from self, and from one's own will and judgment. Having weathered the storm, the scrupulous person comes forth wiser and more mature, with a greater understanding and deeper sympathy for the trials and sufferings of others. In this way, even the agonizing torture of scruples can be a blessing in disguise, and serve to develop and perfect the personality.

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### *R. F. D.*

Although our rural mail service is only fifty years old, there are some 6,173,000 rural mail boxes ready to receive the mail you send.

It is estimated that 29,508,000 individuals are served by the R. F. D. There are 32,000 routes and they cover 1,500,000 miles.



## Side Glances

By the Bystander

The current line of the National Association of Manufacturers, and of all who find its points of view irresistible, is that the only solution for the problems of inflation is "increased production." One great manufacturer, in a series of homespun conversations with workingmen that are appearing in expensive advertisements, repeatedly asks the question: "How should wages be increased?" and answers his own question with the simple assumption: "There is no other source through which wages can be increased except increased productivity." This, of course, ties up with inflation problems in that the high cost of living makes the workingman think of asking for more pay so that he can make ends meet, and it answers him before he can get the request out of his mouth by telling him that there isn't any money with which to pay him more unless he works harder and produces more. David Lawrence, who of late has been marching right down the alley with the N. A. M. philosophy, puts it in much the same way. By way of castigating the President for proposing even modified controls of prices and distribution, he says, with an air of aggrieved simplicity, that everybody who knows anything about economics knows that it is lack of goods and oversupply of purchasing power that bids up prices of scarce articles; and that the only way to bring down prices is to make the supply exceed the demand. He, too, would therefore probably answer a workingman's suggestion that it is about time that he have a raise in wages to meet high living costs by telling him that no such thing can be conceived unless he works harder, longer, and produces more. Certainly he has little use for suggestions that inflation be curbed in any other way. The result is that labor is being made a goat; the man who stands in the assembly line, and the man who digs and shovels the coal, and the man who carries the hod, is being told that inflation is entirely his problem. He is the only one who can stop it, and the only way he can do it is by accomplishing a lot more than he has been doing. If anyone

reads carefully the handouts of the N. A. M. and the statements of its spokesmen, he will find that point being made with increasing emphasis and frequency.

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Let's take a close look at this "only way" in which inflation can be blocked. There are many elements that enter into the cost of producing articles or services of any kind. There is the cost of capital for erecting plants, buying and replacing machinery, equipment, etc., which shows itself in the form of interest and dividends. There is the cost of raw materials. There is the cost of executive management, and that of supporting the government by taxes. There is, finally, the cost of labor. These various elements are welded into a complex whole, no one part of which can be rightly separated from the others. It should seem obvious that when all these elements have resulted in an inflationary price being placed on the thing produced, no one of them can rightly be singled out as the sole demon in the piece. To single out labor and to say that it is the only element in the production of goods that possesses flexibility, that holds a finger-tip control of prices, that can and must adjust itself to the state of the market and the good of the nation, is an indirect way of trying to make labor an inanimate commodity that has only as much value as the market decrees. In pre-union days this philosophy was accepted and fanatically preached by the National Association of Manufacturers; it was behind their constant efforts to block unionism because the latter aimed at delivering human labor from its subjection to the fluctuating values put on it by market conditions. The current effort to blame labor for inflation by telling labor that it alone can cure inflation is the same old principle merely utilizing a critical economic situation to gain plausibility.

✱  
For what would labor have to do to stop inflation, if it is solely up to labor? Let's grant at the outset that a certain amount of hindrance to the progress of inflation would

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be effected if those elements in labor's ranks that have been unconscientiously guilty of wasting time, slowing up, feather-bedding and absenteeism, could be induced to give up these practices and earn an eight hour day's pay by an eight hour day's honest toil. But that in itself would change the situation only very slightly. The majority of American workmen do put in a good day's work for their pay. If it is their job to curb inflation, it can be done only by their accepting longer hours, a merciless speed-up, the sacrifice of vacations and holidays, in short, by the very things that have made it possible for workmen to act and live like human beings instead of automatons and machines.



And what is the object of asking labor to work longer hours and without holidays or vacations? It is to bring the market to a point where supply will exceed demand and prices will plummet and inflation will be ended. This will mean, of course, that the very situation produced by workmen's determined and self-sacrificing efforts will in the end throw large numbers of them out of work, because as soon as supply exceeds demand manufacturers cannot afford to have a lot of men on their payrolls whom they do not need. In other words, labor will still be the goat after inflation has been licked. If prices are high because there are not enough things produced to go around, it is labor's job to shove in and produce till there are more than enough to go around. Then, by the same token, it will be labor's responsibility to give up its jobs and sit around idle and beg from society till all of a sudden there is a shortage of products again and the market says he can have a job.



The fact that serious-minded men can place the salvation of America's economic system on that kind of a foundation is an indication of how little we have budged from the dog-eat-dog economic philosophy of the turn of the century. It is proof of the fact that men do not want to use their intelligence to solve economic problems when the unintelligent way of doing things profits them more. It would seem that those who have most to say about

prices, production, living costs, etc., should be able to reach the simple conclusion that curbing inflation requires the getting together of all the elements that enter into the costs of production and listening to representatives of each, in order that a solution may be worked out that is in the best interests of all. This has been the constantly reiterated suggestion of the Popes who wrote on social and economic problems. It was the first ideal set up by Walter Reuther after his election as president of the U. A. W. It comes to mind first as a simple and democratic way of acting. "Get together, boys; you who represent agriculture and the providing of raw materials; you who provide capital for starting and maintaining business plants; you who hold executive positions in those plants; you who represent government as the tax-levying body; and you who represent labor. Get together; if inflation is rampant, surely you can work out a plan together to choke it off." That, too, is the simple suggestion contained in the most recent statement of the American Bishops: "The Christian view of economic life supports the demand for organization of management, labor, agriculture and the professions under Government encouragement but not control, in joint effort to avoid social conflict and to promote co-operation for the common good. In default of this free co-operation public authority is invoked to maintain a measure of economic order . . ."



But no! The only solution of the problem of inflation is more work for labor. The only solution for the problem of deflation, when it succeeds inflation as it surely will, is less work (and less pay) for labor. We cannot find much sympathy in our hearts for men who think in such one-sided terms. Instead of sympathy there is a great fear that their continued evasion of the co-operative method of solving crucial economic problems will too soon result in their no longer being free to co-operate with anybody. There are plenty of people around who are yearning for a chance to replace freedom of enterprise, which could be the salvation of the world if it included industry and labor councils and complete co-operation, with an economic dictatorship in which everybody co-operates—or else!

## Last Argument

There is one argument that may be opposed to all the sophistries of unbelievers; no man ever repented of being a Christian on his deathbed.

—St. Thomas More.



## Catholic Anecdotes

### *How to Die*

When Bishop Cassidy, of Fall River, Mass., was stricken with the attack which proved fatal, and the doctor, who had been hurriedly summoned, had finished his examination, the bishop calmly asked him:

"Tell me, doctor, what is the nature of your diagnosis."

"Well, Your Grace," said the doctor with some hesitation, "I fear that you have had an attack of coronary thrombosis."

"Then if that is so," said the bishop, not at all perturbed, "I am not only sick, I am dying. I want to go to confession. I want to receive Holy Viaticum. I want to be anointed. I want a priest to say the prayers for the dying, and as my faculties grow weaker, repeat them loud and clear, especially the act of contrition."

The bishop's request was, of course, granted, and he died peacefully within a half hour.

### *For the Despairing*

St. Margaret of Cortona, who lived in the thirteenth century, is one of the supreme models of repentance after a life of rebellion against God. After her conversion she spent much of her time when not engaged in works of charity prostrate before a crucifix, weeping for her infidelities and begging God for pardon.

One day, as she was weeping thus, Christ spoke to her from the cross:

"What do you wish, my poor sinner?"

"Lord Jesus," answered the saint, "I seek only You and I wish only for You."

Thereupon Christ looked upon her with such tenderness and love that her heart leaped within her breast, and she cried out with joy:

"Lord, how is it that you have cast your eyes of mercy upon me, who have fallen so low?"

And Christ answered her:

"Because I have destined thee to be the net of sinners, and a light to those walking in the darkness of vice. I desire the example of thy conversion to preach hopefulness to those who are despairing. I wish that ages to come may be convinced that I am always ready to open the arms of my mercy to the prodigal son who returns to me in the sincerity of his heart."

### *Detection*

A French traveller with an Arab guide was crossing the Sahara desert, and each night as they made their camp the Arab knelt in prayer.

Now the Frenchman fancied himself a freethinker, and he soon began to sneer at this manifestation of religious devotion.

"After all," he said, "how do you know there is a God?"

"How do I know a man and not a camel passed my tent last night?" replied the Arab. "I look at the footprints in the sand."

Then, pointing to the sun, he went on:

"That footprint was not left by a man!"



## Pointed Paragraphs

### *All-American Resolves*

Here are a few resolves that every American can well afford to adopt for the New Year, as his contribution to making America a better place in which to live:

1. Not to take a chance on being responsible for a single traffic accident during 1948. This means not to take the wheel of an automobile after imbibing what seemed to be even a moderate amount of alcoholic beverage; not to give in to the temptation to "show off" in a car, by excessive speeding, by passing other cars just to prove what a car can do, by beating other cars to a corner, by breaking all records covering a certain distance or route. It means slowing down especially at night, and more especially still when it is raining, or when there is ice or snow on the highway.

2. To practice courtesy and patience, especially in crowds and while waiting in line for a train or a show or a game or a purchase. This means not to squeeze ahead of others who have been waiting in line longer than you have; not to push and shove and elbow others out of your way; not to demand of public officials, etc., that you be given special consideration as if your business were more important than that of anybody else. It means excusing yourself when you do accidentally inconvenience others in a crowd, and thanking those who have assisted you even in small ways and in the line of their business.

3. To respect the views of others on controversial subjects. This means not

to answer political or economic propositions and arguments merely by calling insulting names; not to raise your voice in arguing; not to malign, by vicious and unproved anecdotes, those who hold opinions different than yours; not to refuse to consider the logic of someone else's position because you are blindly prejudiced about your own point of view.

4. Not to foment class warfare by expressing anti-social or anti-national feelings even in jest. This means not to pass on stories that reflect on Negroes, or Jews, or any other specific group of Americans. It means not to use derogatory nicknames for certain groups, such as "niggers," "kikes," "polacks," etc.; not to propose or support discriminatory actions against the people of another race or nationality; above all, never to speak of the faults of some members of a racial or national group as if they were attributable to all the members of that group.

If all Americans would take and keep these four resolutions, this would be a wonderful country indeed.

### *Charity and Prudence*

A story that recently came out of New York reveals the reason why there must be a certain amount of prudence connected with the exercise of charity to the poor, and why those who express bitterness over the investigations made by organizations dedicated to charity do not have all that is right and good on their side.

The story made public the fact that

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for some six months a relief organization in New York had been supporting a married man's paramour in something not far short of luxury. The man was probably a glib talker, a smooth operator, a facile liar. No doubt he kept tears close to his eyelids to back up his stories, and presented a picture that was irresistible to the agent of relief.

In almost every community of any size there are characters of this kind. They play on the gullibility of the soft-hearted and kind. They develop a technique of presenting tragedy that would melt a stone. They realize that in order to achieve their purpose, which is to get a handout that they do not deserve, they must induce a charitable person to act quickly, to give out on the spot. Their whole line is geared to that purpose. Their wife is starving at home right now. Their children have had nothing to eat for twenty-four hours. Their mother is dying in a city several hundred miles away, and they must have money to catch a train that is leaving in ten minutes in order to see her before she dies. Or they need medicine for their diabetes or heart trouble or ulcers, otherwise they will be taken with a fatal seizure. It is always Hurry! Hurry! with the funds or the worst will happen.

The fact that there are such people around does work a hardship on the honest poor who actually need help. But it should make the latter realize that ordinarily it is not mere prying curiosity or love of red tape that makes charitable people and agencies do just a little investigating before coming to their assistance. The investigating is a safeguard of charity; it is the only means of keeping money and help from the crooks and cheaters that it may be given to the real poor.

Of course there is an extreme to be

avoided in making investigations. There are those who make investigation of the needy a fine art, apparently intended merely to postpone charity, but really devised to refuse it. There are agencies that have so many foolish rules of investigation that a poor person can easily starve to death before any relief is possible. And there are those whose investigations go far beyond the information necessary to decide whether assistance should be given.

But no person in need should resent a check-up on the truth of his sad story. He should want it proved true, lest he be numbered even momentarily among the charlatans and racketeers who prey upon the charitable and kind.

### *What Labor Wants*

A good many people criticize the labor unions on the score that the one and only concern of the workers is to secure higher wages, even if it means throwing the national economy into a tailspin.

Our contention has always been that while the average worker primarily wants to make enough to live on, and if prices go up, feels that he has a right to insist that his wages be increased, it is also true to say that basically he is more interested in reasonable security than in high wages as such.

We were interested to note that our contention was borne out in a quotation from *Work*, the Chicago Catholic Labor Alliance monthly. This quotation tells of a California college professor who gave a number of factory workers a list of 21 management policies and working conditions and asked them to check the eight "most important to you." Here are the results of the poll:

84 per cent checked steady employment.

79 per cent checked group life insurance.



69 per cent checked vacations with pay.

64 per cent checked working conditions.

59 per cent checked hospital and surgical plans.

54 per cent checked reputation and prestige of company.

51 per cent checked amount of pay.

We are well aware of the fact that the Ford union recently voted against a long range security plan and in favor of present higher wages. But we think the explanation of this may be a deep scepticism about the carrying out of the plan, plus a fear of future economic upheavals. "A bird in the hand is worth two in the bush," was the way the average Ford employee argued.

If we can be convinced that there really are two birds in the bush; if, as we hope, the Ford security plan is only the beginning of development along this line on the part of management, we may indeed look for a new era of economic peace.

### *Tips on Travel*

Irvin S. Cobb was an American writer. Cardinal John Henry Newman was an English writer. Each one wrote and had published approximately fifty books. It was seldom that the two men wrote about the same subject. The

reason was that Irvin S. Cobb was to Cardinal Newman what Edgar Guest is to Shakespeare. If Irvin S. Cobb had taken up any of the Cardinal's books in his later years (when the intelligence is supposed to reach the peak of its power) and had tried to read them, the probability is that he would not have known what they were all about. But there was one point on which both men expressed an opinion. It had to do with the things to be seen when one goes on a trip for a vacation.

In his book "To Be Taken Before Sailing" Irvin S. Cobb says this: "When arriving abroad a good idea is to have at hand notebooks in which to set down the cathedrals, churches and art-exhibits. This knowledge will enable you to know what to avoid. Staying away from these places will give you time for observing the people of a strange land, their customs, their habits and deportment, what they eat and how they eat it, etc."

In his book "Apologia" Cardinal Newman says this: "The strangeness of foreign life threw me back into myself; I found pleasure in historical sites and beautiful scenes, not in men and manners. I attended the Tenebrae, at the Sistine, for the sake of the Miserere." Both men are now dead; and may they rest in peace. But, of course, Cardinal Newman is still very much alive.



### *Footnote to the "New Look"*

We have just discovered that discussion over the long skirt styles is not something unique to our modern and sophisticated age. A reputable source informs us that a Philadelphia scientist in 1900, with time hanging heavy on his hands, one day employed three women and sent them out to walk down the avenue and back attired in the current style for women, i.e., with skirt hemlines sweeping along the ground. When they returned, he applied a microscope to the offending hemlines, and then, as an outstanding argument against the long skirt (at least *that* long) issued a statement to the press that he had found enough microbes of disease upon the dragging hemlines to contaminate the whole population of china—some 450,000,000 people.



# Liguoriana



EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS

*Selected and Edited by J. Schaefer*

## HISTORY OF HERESIES

### Chapter X. Heresies of the Twelfth Century

#### *Peter Abelard:*

Peter Abelard was born in 1079 in the town of Palais near Nantes. Even as a young man he acquired a name for himself as a professor of philosophy and theology; but the passion which he conceived for Eloise, niece of Fulbert, canon of Paris, confused his life. To escape the distractions of the world he became a religious in the abbey of St. Denis. He persevered in the religious life for almost fourteen years, only to abandon it finally and return to the provinces ruled by the Count of Champagne. Here he founded his famous school. It was at this time that he published a book in which were to be found various errors on the mystery of the Blessed Trinity. The book was condemned by Conon, the legate of the Pope, in the Council of Soissons in the year 1121. Abelard was called to appear before the Council and forced, with his own hands, to cast his book into the fire. He was then committed to the abbot of Saint Medard of Soissons to be kept in custody in his monastery.

Despite this, Abelard continued for a period of eighteen years to teach theology and to compose works infected with his errors. St. Bernard, upon being informed of Abelard's doctrine, attempted, without causing embarrassment to the latter, to extricate him from his errors. Abelard promised to correct everything, but his promises proved to

be mere words. Learning that a Council was to be held at Sens, he sought out the archbishop of that city, claiming that St. Bernard had spoken secretly against his writings and begging that the saintly abbot be made to appear before the council for a public disputation. The Saint in his disgust at first excused himself. After a while, however, he managed to overcome his repugnance and appeared before the Council, ill-prepared though he was for public debate, on the date set, June 2, 1140.

Saint Bernard produced Abelard's book before the assembled prelates and exposed its errors. The accused man was unable to respond. But foreseeing that the decision of the Council would be unfavorable, he attempted to forestall its sentence. He appealed to the decision of the Pope and retired from the assembly. Even though the bishops realized that the appeal was unjustified, they refrained, out of respect for the Pope, from condemning Abelard personally. After St. Bernard, however, had demonstrated to them that many of the doctrines contained in Abelard's book were false and heretical, the bishops condemned them. They, moreover, sent a full account of the Council to Pope Innocent II, asking him to uphold their decisions with his authority and to punish any who would persist in defending such doctrines. St. Bernard wrote in the same strain to Pope Inno-

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cent. The latter responded by condemning not merely the writings but also the person of Abelard. He imposed upon the heretic perpetual silence and excommunicated such as would dare to take up his defense.

Abelard immediately took the road to Rome to pursue his appeal. He succeeded, however, in journeying only as far as Cluny. For while at that abbey, he was persuaded by the abbot, Peter the Venerable, and the abbot of Cîteaux, to effect a reconciliation with St. Bernard. With that intent he returned to Cîteaux, made his peace with St. Bernard, and retracted his errors. Abelard then returned to Cluny where he learned of his condemnation by the Council of

Sens and the subsequent confirmation by Pope Innocent II. He immediately determined to abstain from appealing to the Pope and to pass the remainder of his days at the abbey of Cluny. The abbot received him with joy, and allowed him to remain in the abbey under the condition that the Sovereign Pontiff should not object. Abelard wrote to the Holy Father and obtained his consent. He continued to live at the monastery for two years, wearing the habit of the Order and edifying the religious by his exemplary life. He was taken, however, by a serious illness and was sent to the Priory of Saint-Marcel for a change of air. Here he died on April 21, 1142, at the age of 63, after having given well-founded hopes for his salvation.

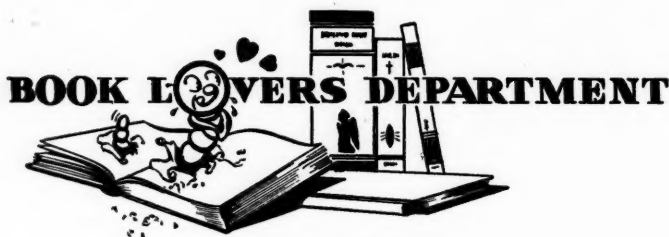
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## The Booksellers' "Bests"

Frank Luther Mott in his recent book on the history of "best-sellers" down through the years in the United States, lists 21 books each of which has sold more than 2,000,000 copies in this country alone. In his words, they occupy a kind of "best-seller heaven" of their own. If so, never was there such a motley collection of "saints":

- Alice in Wonderland*, by Lewis Carroll (published 1866)
- Ben Hur*, by Lew Wallace (1886).
- A Christmas Carol*, by Charles Dickens (1844)
- Gone With the Wind*, by Margaret Mitchell (1936)
- How To Win Friends and Influence People*, by Dale Carnegie (1936)
- In His Steps*, by Charles M. Sheldon (1897)
- Ishmael*, and its sequel, *Self-Raised*, by Mrs. Southworth (1864)
- Ivanhoe*, by Sir Walter Scott (1820)
- Last of the Mohicans*, by James Fenimore Cooper (1821)
- Little Women*, by Louisa M. Alcott (1868)
- Mother Goose*, traditional (circa 1719)
- One World*, by Wendell Willkie (1943)
- Plays of Shakespeare* (1796—first American printing)
- The Robe*, by Lloyd C. Douglas (1942)
- See Here, Private Hargrove*, by Marion Hargrove (1942)
- Story of the Bible*, by Jesse Lyman Hurlburt (1904)
- Tom Sawyer*, by Mark Twain (1876)
- Treasure Island*, by Robert Louis Stevenson (1884)
- A Tree Grows in Brooklyn*, by Betty Smith (1943)
- Uncle Tom's Cabin*, by Harriet Beecher Stowe (1852)

The Bible is left off this list because, according to Dr. Mott, it so far exceeds all the rest in total sales as to be out of their class. He gives it as a conservative estimate that some 200,000,000 bibles have been sold in this country.



Conducted by T. Tobin,

## CATHOLIC AUTHORS

**Monsignor Peter K. Guilday, 1884-1947**  
**American Catholic Historian**

### **I. Life:**

Wilfred Peter and Ellen Keenan Guilday were the parents of a son born on May 25, 1884. Soon after his birth he received the name of Peter in baptism. His early education was received in the parochial schools of his birthplace, Chester, Pennsylvania. Peter was graduated from the Catholic High School in Philadelphia. After his high school studies were completed he entered St. Charles Seminary at Overbrook. The last two years of his theology were taken at the University of Louvain. Bishop Gabriels of Ogdensburg, New York, ordained him to the priesthood in 1909. Then Father Guilday did graduate work in history that led to his reception of the doctorate in 1914. During the last two years of work on his thesis he served as an assistant pastor in one of the London churches. On his return to America, Father Guilday began his long teaching assignment at the Catholic University. He was secretary of the National Catholic War Council during the war years of 1917-1918. Pope Pius XI made him a domestic prelate in 1935 in recognition of his great work in the field of Catholic historical writing. Monsignor Guilday received many honorary degrees and was a member of various learned societies. After a long illness Monsignor Guilday died in 1947.

### **II. Writings:**

As a seminarian Monsignor Guilday was first attracted to Scriptural studies, but on the advice of Doctor Herman Heuser, the editor of the *American Ecclesiastical Review*, he turned to the study of Church history. In the course of his studies at Louvain he acquired a great interest in the history of the Catholic Church in America. His entire life was devoted to the development of this spe-

cial field. He founded the American Catholic Historical Association and for a long time was the editor of its publication, *The American Catholic Historical Review*. He aided many a student's task in history by the seminars he conducted at the University.

His principal books are a series of biographies of great Catholic leaders in America. These biographies furnish a complete history of the Church in America from Colonial times down to the Second Plenary Council of Baltimore in 1886. *The Life and Times of John Carroll* tells the story of the Church in colonial days in two large volumes. *John Gilmary Shea* is the biography of the pioneer Catholic historian. *A History of the Councils of Baltimore, An Introduction to Church History*, and *The Catholic Church in Virginia* are three of his more important books. At his death he left several books in manuscript form. *The Life of Martin Luther* was one of these unpublished manuscripts.

### **III. The Book:**

Dr. Guilday spent five years of research in archives in Europe and the United States while engaged in writing *The Life and Times of John England*. This two volume work is the classic history of the Church in America from 1820 until 1842. During this period the Church had to consolidate its position on the American scene. It had to meet dissensions and schisms from within and bigotry from without. Dr. England was the outstanding ecclesiastic of this period. Though he was bishop of Charleston, his influence was felt throughout the country. By his lectures and writings he did much to advance the cause of the Church. Monsignor Guilday has written a scholarly, yet very readable life of this great churchman.

## January Book Reviews

For the teen-ager—Many books have been written about the problems of the adolescent boy and girl, but few have been addressed directly to them. Reverend Vincent P. McCorry, S.J., has published such a book for the young girl. *Those Terrible Teens* (McMullen, 184 pp., \$2.25) is a series of essays to be read by the young Catholic high school girl or even by the college woman. The author is the writer of the popular and original book for nuns, *Most Worthy of Praise*.

The topics discussed are the same ones that girls talk about over their cokes. School, teachers, love, parents, courtesy, are some of the subjects of the essays. The fundamental virtues that should glorify Catholic womanhood are sketched in these pages. The author does not fall into the mistake that some make of talking about the problem of purity as though that were the only important problem for the teen-ager. What is of value about this book is not only the solid doctrine that is presented, but also the very catchy way in which it is presented. The author speaks the same language that the American girl uses. Some of the chapter titles suggest the style of the book. "Scatterbrain," "Me First," "Please," "Nothing to do," "What Every Girl Does Not Know," and, "You should Remind Me of Your Blessed Mother," are chapter headings picked at random from the table of contents. Every essay begins with a few punch lines before the opening words that send the girl over the page to learn what the author is going to talk about in the chapter. No punches are pulled, even though the book is made to please the young.

This is a very refreshing and provocative book. It will lead girls into discussions of their own. Some of them may think that the book does not give them credit enough for their good qualities, but most girls will hold that the book is fair, both in praising and condemning. *Those Terrible Teens* will be read by the girls themselves. Perhaps it would make a good book for an open discussion in a girls' academy. Those who are called on to deal with and direct the young girl would do well to read this book. It will keep them young—an essential characteristic for anyone working with the young girl or boy.

**Liturgical Calendar**—The fourteenth issue of *The Christian Life Calendar* (Bruce, \$1.00)

has just been issued. It is intended for those Catholics who desire to enter more fully into the official prayer life of the Church. The feasts of the Church year are explained. The Mass and Office of the day are given. For each feast there are a few sentences of practical advice. The style of the suggestions is very pleasing and modern. Each page has a full week of information and inspiration. This is a calendar for the priest and devout lay Catholic.

**St. Catherine of Siena**—The English Catholic author, Mr. Michael de la Bedoyere, has just recently published a popular life of *The Greatest Catherine* (Bruce, 248 pp., \$3.00). Mr. de la Bedoyere has been interested in St. Catherine of Siena for some time. Much of his interest is due to his father-in-law, Mr. Algar Thorold, who was an authority on the life and writings of the Saint.

The purpose of the book is clearly stated on one of the first pages, "a new life, popular rather than scholarly, historically accurate, credible to the modern reader, written in terms of what interests and helps our generation, and based first and foremost on Catherine's own writings."

In keeping with this purpose the letters of the Saint are used quite extensively. Much of the material in the book is the result of the scholarly work of the non-Catholic Frenchman, Fawtier. The life of the Saint is divided into two parts, her private and public life. The first part of her life is entitled *The Sacristy*. The spiritual formation of the Saint in her own home, her friends, and her visions, are the principal events featured in this section. The last part, *In the Marketplace*, describes her intensely active role in political and religious events of her day. It is difficult for us to understand a woman Saint, who was favored with visions, revelations and even the sacred stigmata, and yet was a very powerful personage in the making of the history of Italy and the papacy.

Mr. de la Bedoyere has succeeded in writing a very readable account of the life of St. Catherine. Constant attempts are made to explain the miraculous events of her life to the modern non-Catholic and even to the skeptical Catholic reader. There is no attempt made to minimize the supernaturalness of her life and visions. The author protests that he makes

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no attempt to write a critical biography, yet he can not resist a quasi scholarly sifting of the evidence at times. On page 17 he disputes without evident reason the testimony about Catherine's name of Euphrosina. He doubts the testimony of Catherine's mother concerning the reason for the conferring of the name with these words, "Memories, especially Ital-

ian ones, easily get muddled." Then the author continues to give an explanation that is not any more satisfactory. But this certainly is a very minor blemish on a very excellent and readable book. The strong personality of St. Catherine of Siena lives again in the pages of her latest biography.

## Best Sellers

### A Moral Evaluation of Current Books Published at the University of Scranton

#### I. Suitable for family reading:

Benchley or Else—*Benchley*  
A Treasury of New England Folklore—*Botkin*  
The American Illiad—*Eisenschiml*  
The Blank Wall—*Holding*  
Hamlet Without Tears—*Semper*  
Pray, Love, Remember—*Carroll*  
Death of a Billionaire—*Cunningham*  
The Living Wood—*deWohl*  
So! You Want to Get Married—*Grant*  
The Art of Happy Marriage—*Magner*  
Blessed Margaret Clitherow—*Munro*  
It Was Mary—*Nash*  
A Catholic Reader—*Brady*  
Best Detective Stories of the Year—1947—*Cooke*  
Late City Edition—*Herzberg*  
The Rocky Road to Dublin—*McManus*  
When the Mountain Fell—*Ramus*  
The Man in Joss Stick Alley—*Walsh*

#### II. Suitable for adults only:

- A. *Because of style and plot too advanced for adolescents:*  
Forced Labor in Soviet Russia—*Dallin*  
The Greatest Catherine—*De La Bedoyere*  
The Years of the Locust—*Erdman*  
You're the Boss—*Flynn*  
The Puritan Oligarchy—*Wertenbaker*  
The United States and Russia—*Dean*  
Our Children Are Cheated—*Fine*  
Angels in the Dust—*Kossak*  
The Gay Genius—*Lin Yutang*  
The Cold War—*Lippmann*  
Community of the Free—*Simon*  
Where I Stand—*Stassen*  
The Wedding Journey—*Edmonds*  
Nothing So Strange—*Hilton*  
Tito's Imperial Communism—*Markham*
- B. *Because of immoral incidents which do not invalidate the book as a whole:*  
Your Rolling River—*Binns*  
The Golden Argosy—*Cartmell*  
Harp of a Thousand Strings—*Davis*

Every Month Was May—*Eaton*  
The Case of the Lazy Lover—*Gardner*  
Pencil in the Air—*Hoffenstein*  
Feast of the Jesters—*Komroff*  
The Loud Red Patrick—*McKenney*  
Jenny Villiers—*Priestley*  
More Interesting People—*Casey*  
Miracle on 24th Street—*Davies*  
Yankee Drummer—*Gould*  
Atlantic Harvest—*Sedgwick*  
End of A Berlin Diary—*Shirer*  
Night Stick—*Valentine*  
Before the Deluge—*Aldanov*  
Lucky Forward—*Allen*  
Dirty Eddie—*Bemelmans*  
Eliza—*Campbell*  
Slightly Out of Focus—*Capa*  
The Great Tide—*Hall*  
Zotz!—*Karig*  
Best Cartoons of the Year—1947—*Larier*  
Bury Me Deep—*Masur*  
Hill of the Hawk—*O'Dell*  
Alexandra—*Schmitt*

#### III. Suitable only for the discriminating adult reader:

You Can't See Around the Corner—*Cleary*  
The Sure Hand of God—*Caldwell*  
Linden on the Saugus Branch—*Paul*  
Mona Lisa's Mustache—*Robspohn-Gibbings*  
The Sealed Verdict—*Shapiro*  
Red Wine First—*Tyre*

#### IV. Unsuitable for any class of reader:

Stars in My Crown—*Brown*  
The Life Adventurous—*Farrell*  
Castle in the Sand—*Valtin*  
The Golden Isle—*Slaughter*  
The Steeper Cliff—*Davidson*  
Clarkton—*Fast*  
Lonely Island—*Himes*  
Miracles—*Lewis*  
Woman of Property—*Seeley*  
The Bishop's Mantle—*Turnbull*  
The Ring and the Cross—*Rylee*





## Lucid Intervals

The choir in the little country church was practicing a new anthem. "Now don't forget," cautioned the choirmaster, "the tenors will sing alone until we come to the gates of hell. Then you all come in."

George was a remarkable old man. Janitor of a large apartment building, he was always cheerful, shuffling from one job to another with a grin on his kindly face.

"These people are always calling you, complaining and wanting something done, George," a tenant commented one day. "How do you keep everyone pleased and still have that smile on your face?"

"Well, boss," chuckled George, "I just puts my mind in neutral and let's 'em push me around."

Waiters, of course, are not in a position to snap back at ill-bred guests; but one English head waiter once made the perfect retort to an uncouth customer:

"My position, sir," he said, "does not allow me to argue with you; but if it ever came to a choice of weapons, I would choose grammar."

'Twas ever thus, from childhood's hour  
That chilling fate has on me fell;  
There always comes a soaking shower  
When I hain't got no umberell.

He had just bought a cigar in a general merchandise store, and immediately proceeded to light it.

"Didn't you notice the sign?" asked the clerk.

"What!" exploded the customer. "You sell cigars in here, but prohibit smoking!"

The clerk smiled sweetly. "We also sell bath towels."

A young woman boarded a crowded bus with a pair of skis slung over her shoulder. An old southern gentleman gallantly offered her his seat.

"Thank you, sir," she said, "but I prefer standing. I've been sitting all day."

A native of India, in the United States for the United Nations Conference, was proud of his collection of turbans. He had six or seven which he wore according to his moods. His favorite was a pink turban which was about three feet long when unfurled. One day he sent it to a laundry, hoping they would take good care of his prize possession.

They did. It came back a few days later, beautifully laundered and starched. With it was a bill, which proved a great blow to the owner's pride. The bill read: "One curtain, 60 cents."

"What is it that has horns, a long pointed tail, and carries a pitchfork?"

"I give up."

"I don't know either, but it's been following us ever since we left that last bar."

"Doc, I get awful pains when I bend over, put my hands below my knees, straighten up and bring them above my waist."

"Well, why make such silly movements, then?"

"Silly, my eye! How else do you think I can get my pants on?"

Victim (to thug with blackjack): "Surely, you are not going to rob me?"

Thug: "Oh, no! Me pardner around the corner does that. Hold still—I only give the anaesthetic!"

Junior was invited to his friend's house for supper, but refused. When his mother asked him why, he sneered:

"He just wants me to help him eat up his cereal so he can have the box tops."

Joe, disconsolately looking out the window, noticed a very large log floating down the river. He said: "Now that's typically Washington."

Moe looked and said he couldn't see anything unusual except the log was pretty big.

Joe said: "Yes, I know, but if you'll look closely, you'll notice that there are 100,000 ants on that log and each one thinks he's steering it."

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Benz	Benziger
Br.	Bruce
C. G.	Catechetical Guild
Gr. Pr.	Graill Press
Hdr.	Herder
Ken.	Kenedy
Mcml.	Macmillan
Newm.	Newman Bookshop
Pust.	Pustet
Q. W.	Queen's Work
Rd. Rp.	Radio Replies
Sent. Pr.	Sentinel Press
S.&W.	Sheed & Ward

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## *Service For Book-Lovers*

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# Motion Picture Guide

## UNOBJECTIONABLE FOR GENERAL PATRONAGE

### Reviewed This Week

On the Old Spanish Trail  
Prairie Express  
Return of the Lash  
Wistful Widow of Wagon Gap,  
The

### Previously Reviewed

Adventures of Don Coyote  
Along the Oregon Trail  
Bachelor and the Bobby-Soxer,  
The  
Banjo  
Bells of San Angelo  
Black Gold  
Blondie in the Dough  
Blondie's Big Moment  
Buckaroo from Powder River  
Bowery Buckaroos  
Bulldog Drummond Strikes Back  
Captive Heart, The  
Check Your Guns  
Cheyenne Takes Over  
Code of the Saddle  
Code of the West  
Cynthia  
Dragnet, The  
Driftwood  
Exposed  
Fiesta  
Fighting Vigilantes  
Fugitive, The  
Fun and Fancy Free  
Gas House Kids Go West  
Goodbye Mr. Chips (Re-Issue)  
Great Expectations  
Green Dolphin Street  
Heartaches  
Her Husband's Affairs  
Hollywood Barn Dance  
I Know Where I'm Going  
I Wonder Who's Kissing Her Now  
It's a Joke Son  
Kilroy Was Here  
King of the Bandits  
Last of the Redmen, The  
Louisiana  
Marauders, The  
Marshal of Cripple Creek  
Mother Wore Tights  
Nicholas Nickleby  
Pacific Adventure  
Perils of Pauline  
Pioneer Justice  
Red Stallion  
Riders of the Lone Star  
Ridin' Down the Trail  
Robin Hood of Monterey  
Robin Hood of Texas  
Romance of Rosy Ridge, The  
Roosevelt Story, The

Rustlers of Devil's Canyon  
Saddle Pals  
Sarge Goes to College  
Schoolgirl Diary (Italian)  
Secret Life of Walter Mitty, The  
Seven Keys to Baldpate  
Shadow Valley  
Smoky River Serenade  
Song of Love  
Song of My Heart  
Son of Rusty, The  
Spirit of West Point  
Sport of Kings  
Springtime in the Sierras  
Stranger from Ponca City  
Swing the Western Way  
Swordsmen, The  
Tawny Pipit, The  
This Happy Breed  
Thunder in the Valley [formerly  
Bob, Son of Battle]  
Thunder Mountain  
Trailing Danger  
Under the Tonto Rim  
Unfinished Dance  
Variety Girl  
Vigilantes Return, The  
Web of Danger  
Welcome Stranger  
West of Dodge City  
White Stallion  
Wyoming  
Yankee Fakir

Dear Ruth  
Deep Valley  
Desert Fury  
Desire Me  
Desperate  
Dick Tracy Meets Gruesome  
Dick Tracy's Dilemma  
Foxes of Harrow, The  
Gas House Kids in Hollywood  
Great Dawn, The (La Grande  
Aurora) (Italian)  
Green for Danger  
Gunfighters  
Heaven Only Knows  
Hal Roach Comedy Carnival  
Hat Box Mystery, The  
Henry the Fifth  
Honeymoon  
Hucksters, The  
Hungry Hill  
Hunted, The  
I Love Trouble  
Intrigue  
Ivy  
Joe Palooka in the Knockout  
Key Witness  
Killer Dill  
Killer McCoy  
Kiss of Death  
Lady Surrenders, A  
Life With Father  
Lone Wolf in London  
Long Night, The  
Love from a Stranger  
Lured  
Mad Wednesday [formerly Sin of  
Harold Diddlebock, The]

## UNOBJECTIONABLE FOR ADULTS

### Reviewed This Week

Beware of Pity  
Cass Timberlane  
Cavalleria Rusticana (Italian)  
Crime Doctor's Gamble, The  
Fabulous Texan, The  
Lost Moment, The  
Man About Town (French)  
Railroaded  
Roses Are Red  
That Hagen Girl

### Previously Reviewed

Adventure Island  
Blackmail  
Body and Soul  
Brute Force  
Burning Cross  
Case of the Baby Sitter, The  
Christmas Eve  
Corpse Came C.O.D., The  
Crimson Key, The  
Crossfire  
Dark Delusion [formerly  
Cynthia's Secret]  
Dark Passage

Magic Town  
Merton of the Movies  
Moss Rose  
Ninotchka  
Northwest Outpost  
Other Love, The  
Out of the Past  
Philo Vance Returns  
Possessed  
Pretender, The  
Ride the Pink Horse  
Second Chance  
Sepia Cinderella  
Shop Girls of Paris (French)  
Slave Girl  
Something in the Wind  
Song of the Thin Man  
Stork Bites Man  
Sweet Genevieve  
This Time for Keeps  
Trespasser, The  
Two Mrs. Carralls, The  
Unconquered  
Unsuspected, The  
Web, The  
When a Girl's Beautiful  
Where There's Life  
Years Between, The